UNITED CHURCH HERALD

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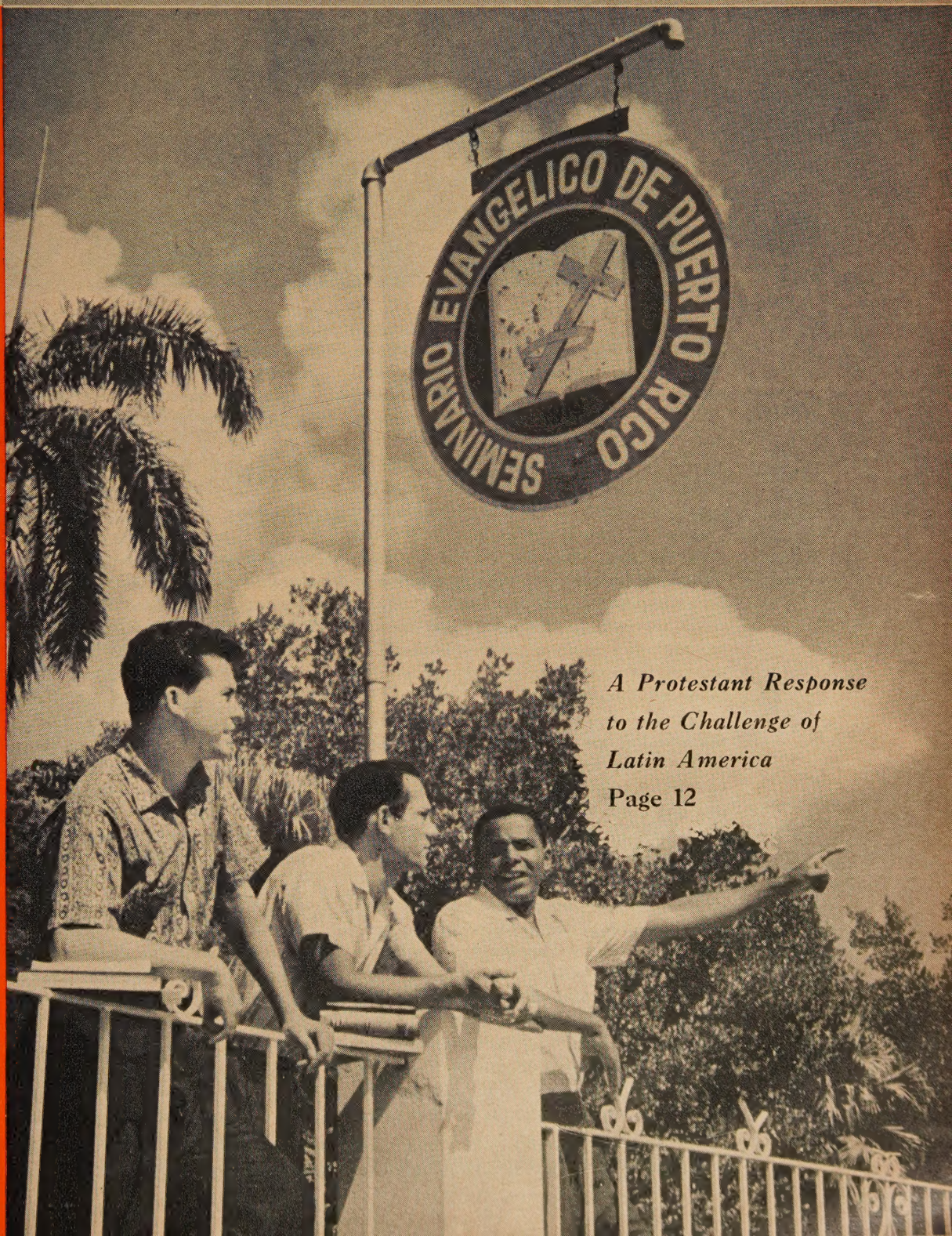
VOL. 4, NO. 17 SEPTEMBER 21, 1961



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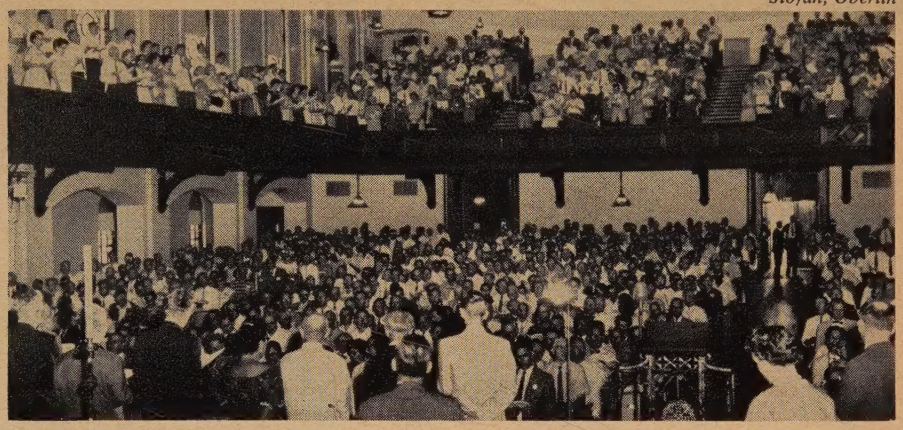
Concerning Pronouncements in the United Church

The Second General Synod of the United Church of Christ, meeting in Oberlin, Ohio, July 5-9, 1959, adopted the following statement concerning Pronouncements in the United Church of Christ (Appendix 6).

Stofan, Oberlin



Delegates to the Oberlin General Synod approve the statement on pronouncements.

When the church or any of its instrumentalities exercises a prophetic role in society, criticizing its complacency, judging its evils and otherwise attempting to bear a Christian witness concerning issues on which opinions differ, no responsible group of Christians can hope to escape the penalty that the prophets and reformers have always incurred. It can be hoped only that their Christian integrity will not be questioned just because the word they speak may be an unpopular one, and that they themselves are clear as to the nature and limits of the authority their utterances possess. To this end the Executive Council registers the following observations:

(1) The General Synod, even though numerically and geographically the most widely representative body of the United Church, can claim authority and representative character for its utterances and enactments only in the measure of their inherent truth and fidelity to the Word of God.

(2) A church agency speaks only for itself, not for the whole fellowship, except as members of that fellowship concur or their assent is won by the weight of what is spoken.

(3) An utterance of the General Synod or of any of its agencies binds no member of the United Church except as he is convinced and his commitment secured by what he accepts as the rightness of the utterance itself. This is axiomatic for the freedom of the Christian man.

(4) The General Synod and its instrumentalities, however, are composed of ministers and lay members whose devotion, interest and competence have been recognized in their selection by their fellow members to serve in such bodies; and their utterances and enactments therefore merit, even from those who disagree, respect and serious consideration.

(5) Every agency is urged, in published announcements of its views, to make clear the authority on which its statement is based in a way to avoid any misunderstanding of other bodies in the matter.

(6) Any agency that takes a position on an issue on which views diverge, may serve to evoke creative exchange of thought and may, and frequently does, serve the Lord of the church by stimulating the mind and pricking the conscience of the church, its individual members and of those outside the church as well.

(7) Because the church's agencies are composed of ministers and lay members chosen by their fellow members to serve where they do, we should thank God for the creative intelligence they exercise as followers of Christ in the discharge of their responsibilities, and judge their corporate word and deed as testimonies offered by them to us and the world in good faith.

(8) We must remember always that many, if not most, of the church's finest hours were when it stood for what the multitude denied or decried, and that the continuing symbol of the church's faith and witness is a cross.

UNITED CHURCH HERALD

VOL. 4, NO. 17 SEPTEMBER 21, 1961

COVER STORY: The Evangelical Seminary of Puerto Rico, founded in 1919 and located in Rio Piedras, provides an ever-increasing number of ministers for Protestant churches of Latin America and the Caribbean.

Its graduates are serving churches in Cuba, the Dominican Republic, Venezuela, Colombia, Costa Rica, San Salvador, Puerto Rico and elsewhere. The seminary is sponsored by and serves the United Church of Christ, the American Baptist Convention, the Christian Churches (Disciples), the Evangelical United Brethren Church, the Methodist Church and the United Presbyterian Church.

Please turn to page 12 for a perceptive article on Latin America by Dr. Thomas J. Liggett, the seminary's president. Cover photo by Leon V. Kofod, Woodmere, N.Y.

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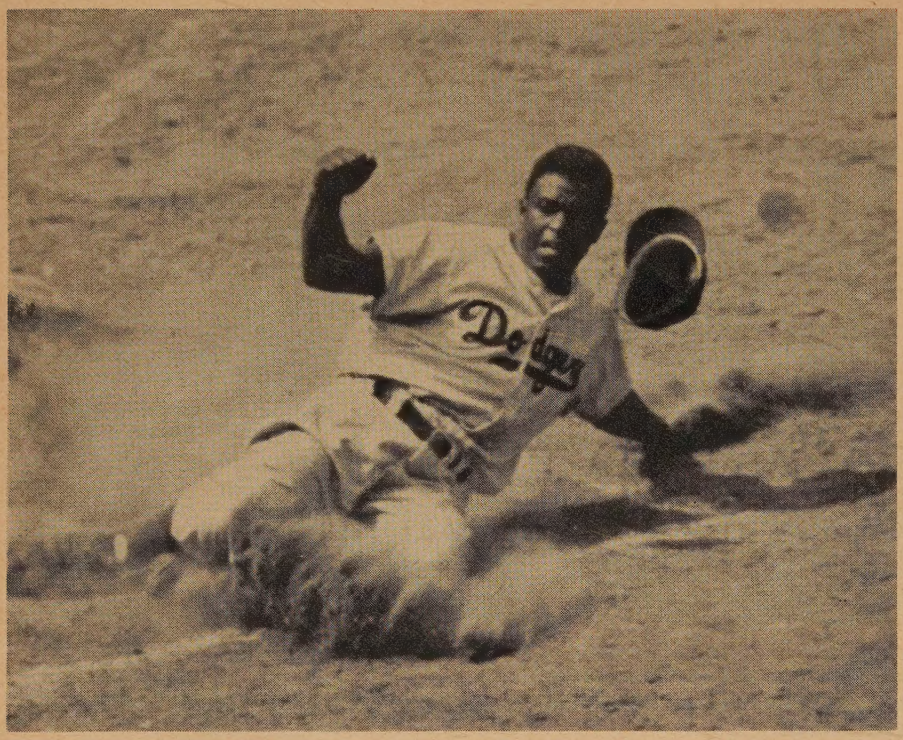
Former Dodger star plays



Stealing home against the Chicago Cubs, Jackie Robinson displays the flash and speed that helped him lead the National League in stolen bases for three seasons.

JACK ROOSEVELT ("Jackie") Robinson became a member of the Brooklyn Dodgers fourteen years ago as a social symbol—the first Negro to crash an exclusively white circle. But he is remembered also as an authentically great and exciting player. His demonstrated versatility, his opportune hitting, his flashy fielding and his daring sallies on the basepaths *(see photo above)* live vividly in the memory of all Dodger fans and still haunt the followers of Brooklyn's rivals.

Versatile Performer

Today the Dodgers play in Los Angeles and Jackie has been retired from baseball since 1956. But this versatile performer still "leads the league"—as an articulate businessman, an intelligent community leader, a devoted father and a committed churchman. A member of the North Stamford Congregational Church in Connecticut since 1957, Jackie Robinson has demonstrated that the same "desire" and purposefulness that helped him reach the top in the world of major-league baseball count in whatever he undertakes.

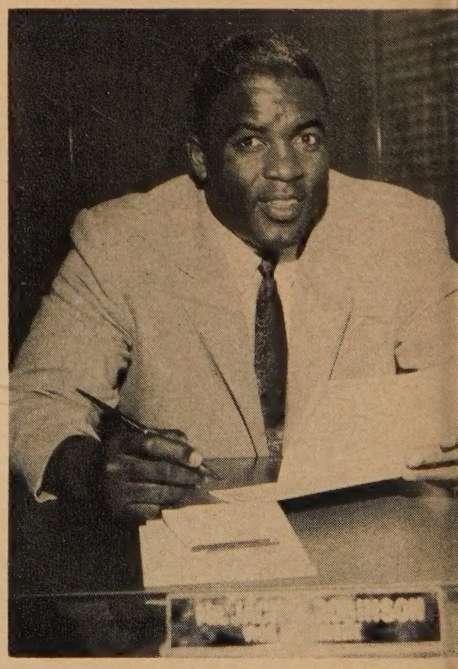
Jackie and his attractive wife, Rachel, who is a registered nurse, live in a modern home on tree-lined Cascade Road. Just a few doors away rises the colonial spire of their church, of which the Rev. Hendricks M. Osborne is minister. For the Robinsons and their three children the church is close not only geographically but in spirit—for there they have found another outlet for the spirit, the friendliness and service they have been giving to others all their lives.

The whole family has become involved in the church program, declares Mr. Osborne. Jackie has spoken to the church men's club, given generously of his time at the annual church fair and donated speaking-engagement honorariums to the church. Jack Jr., now 14, was confirmed two years ago. Like Sharon, 11, and David, 9, he is a faithful member of the church school. Mrs. Robinson has assumed the leadership of a church-sponsored Girl Scout troop, and last December when the chairman of the board of deacons was seriously injured, she spent Christmas night at his bedside helping to care for him in his critical condition.

Activities such as these are some indication of the outgoing spirit that motivates Jackie Robinson and his family. This motivation was evident in Rachel Robinson's college days when she earned a straight-A average and was voted the Florence Nightingale award by her classmates and teachers. It stood out in Jackie's career when, as a top-ranking major-league ball player, he found time for cross-country speaking tours on behalf of the National Conference of Christians and Jews. He has also contributed time to working with youngsters in the Harlem Y.M.C.A. in New York City.

Jack's generous social service has been recognized by such awards as the Spingarn medal, presented to him in 1956 by the National Association for the Advancement of Colored People. Chairman of the N.A.A.C.P.'s "Fighting Fund for Freedom" in 1957, Jackie has worked with dedicated zeal for this and other causes he believes are just and right. In June 1957, Howard University conferred on him an honorary degree in law and for two years he served on the Connecticut State Parole Board by appointment of Secretary of Health, Education and Welfare Abraham A. Ribicoff, who was then Governor of the state.

Better known, of course, is Jackie's contribution as a trail blazer in major-league sports. When the Brooklyn Dodgers' general manager, Branch Rickey, approached Jackie, then a star with the



Jackie is now vice president for personnel of a New York restaurant chain.

ersatile role in community

Portrait of the Month

all-Negro Kansas City Monarchs baseball team, he did not minimize the difficulties Jackie would face as the first Negro player on a major-league club. "I want a player who's brave enough *not* to fight back against abuses and insults," Rickey is reported to have said. "Jackie, you've got to win through outstanding performance, good will and moral courage."

The difficulties at the beginning—slights, abusive letters, hostility of some teammates—are familiar to all baseball fans. But also familiar is Jackie's response. The situation was made bearable, he says, in large part because of the understanding and moral support of his wife. Although his temper is naturally lively, he held onto it—and gradually won the lasting respect and affection of fans, teammates and opponents alike. Today, because of Jackie Robinson, scores of talented young Negro athletes are finding professional doors open to them that were undreamed of fifteen years ago.

Jackie was born in Cairo, Ga., in 1919, but his mother soon moved to Southern California with him and his four older brothers and sisters. Near their home in Pasadena the youngster became involved with the Pepper Street gang, but a wise retired teacher took the boys in hand and soon Jackie developed a liking for school and a great love of athletics. A four-letter man in high school and a star athlete at Pasadena Junior College, he went on to the University of California at Los Angeles where he became a halfback of All-American caliber, an outstanding basketball player and a national collegiate broad-jump champion. Brooklyn's scouts testified to his baseball potential.

At U.C.L.A., too, he met attractive Rachel Annetta Isum, a nursing student who made top grades and also managed to hold down a wartime riveting job during her senior year. Jackie played professional football with the Los Angeles Bulldogs in 1941, then entered the Army and was commissioned a lieutenant, serving overseas as a morale officer. He and Rachel were married in 1946. After a short period in Montreal, Canada, where Jackie played with a Brooklyn farm club, they moved to New York and Jack's rise to baseball fame began.

A close-knit, affectionate family, the Robinsons make an occasion of birthday celebrations. Left to right are Sharon, Jackie, Mrs. Robinson, David, Jack Jr.

Photos are by Wide World, New York City.

Jackie's efforts on behalf of social justice have been untiring throughout his career. Through speaking engagements, political activity, fund-raising and personal contacts he has devoted himself particularly to the cause of equal rights for all men.

The respect the Robinsons have won was evident when they decided in 1955 to move to the all-white residential North Stamford community. A number of their prospective neighbors objected. So bitter did the controversy become that the clergy of the town circulated a petition urging neighbors to welcome the family in a spirit of brotherliness and Christian charity. Some people were unhappy but the Robinsons quickly found a place in community affairs. Their three children have attended the Stamford public schools from the beginning and the family joined the Congregational church with no fanfare or special publicity—another illustration of their involvement in the everyday life of the community.

Definitely Optimistic

"Some people supposed that we came here to a white neighborhood because we didn't want to live with Negroes," said Mrs. Robinson a short time ago. "This isn't true. Jackie and I wanted a home in the suburbs with some acreage for the sake of our children. And we really feel this is our home now. Everyone has accepted us as just another family."

Looking back on his athletic career, Jackie Robinson has called himself "a laboratory specimen in a great change in organized baseball." Concerning the struggle for equal rights for all Americans in all areas of life, he says: "I'm definitely optimistic . . . because day in and day out I see progress being made. Prejudiced people are not hurting the Negroes; they're hurting America. I feel sure we'll eventually reach our destination."

"The Robinsons are an influence for Christian good will," said Mr. Osborne the other day. "Our church and community are debtors to them for their wholesome leadership, their warm friendliness and their dedication to the service of God and man."

Selected General Synod Resolutions

A Call to Renewed Responsibility for Racial and Cultural Relations

Adopted by the General Synod of the United Church of Christ at Philadelphia, Pa., July 7, 1961, and commended to the churches and members for study and action.

THE Second General Synod of the United Church of Christ, seeking to enunciate the historic concerns of our uniting communions for application of our faith, adopted the Call to Christian Action in Society. This call emphasized race relations as one of our primary responsibilities.

Evident Progress

In the two years since the call significant gains have been made both in our churches and in American communities. Some congregations have moved toward racial inclusiveness. Numbers of public schools have been desegregated without incident. Increasingly pastors and lay members in all parts of the country have been working to create a climate of good will. We rejoice in these evidences of progress.

However, the same two-year period since that call was issued has seen continuing and flagrant denials of brotherhood and justice—in churches, church-related institutions, education, housing, employment, voting practices, police and court procedures and use of public facilities—in many of our urban and rural communities, both North and South. These examples of discrimination and violence make it abundantly clear that race relations constitute a foremost domestic problem. Continuing separation, tension and conflict between persons of differing racial backgrounds in our nation are having disastrous effects, material and spiritual, upon perpetrators, victims and indeed all men everywhere.

At the core of the problem are pride and prejudice, which still infect our hearts. It is obvious that we stand in need of repentance and forgiveness and that a renewed call to assume our responsibility is timely. Nothing less than our total commitment and our determined efforts in behalf of a nonsegregated church in a nonsegregated society will demonstrate the reality of our repentance and our obedience to God.

We call upon our churches and their members to pray and work for the elimination of segregation and discrimination in every aspect of our common life, beginning with each local church but also devoting special efforts to desegregate church-related institutions, all public and private housing, public accommodations and services; and to guarantee to all our people equal access to the polls, to employment opportunities and to legal justice.

Our churches now have a special opportunity truly to be the church of Christ by accepting all persons and demonstrating inclusive fellowship. This involves learning to cherish others, regardless of race or color, as fellow church members, personal friends, next-door neighbors and as colleagues in work, political life and leisure.

Financial Support

As followers of Jesus Christ, we pledge ourselves to seek to achieve this kind of maturity and we call upon all our fellow church members to unite with us in striving for the same goal. To this end we request the Executive Council to explore with the instrumentalities, churches and church-related institutions of the United Church of Christ the moral principles involved in financial support of churches and church-related institutions that practice discrimination.

We commend those organizations that are in the forefront of the struggle for first-class citizenship for Negro Americans. In the efforts to establish through the courts the constitutional rights of all Americans, we particularly affirm our support of the National Association for the Advancement of Colored People.

We also commend those citizens who have protested by nonviolent demonstrations the wrongness of particular laws and customs and have thereby supported a higher civil order. We especially commend the men and women who, with admirable self-discipline and courage, have by peaceful means opposed the inequities of segregation in churches and in places of public accommodation.

The time has come when our government should question whether it has the constitutional right to make funds available to institutions, projects or programs that discriminate against persons on the basis of race or color.

Discriminatory Practices

A related problem arises out of discriminatory attitudes and practices toward Jews. Anti-Semitic incidents in the United States and in numerous other countries have shown how pervasive these antagonisms are and how great a responsibility rests upon our churches and members to fulfill their part in creating a positive climate in Jewish-Christian relations in this country and in the world.

We request the appropriate instrumentalities of the United Church of Christ to broaden and intensify their programs of education and action in the field of Jewish-Christian relations.

We favor executive and legislative measures at Federal, state and local levels of government that will aid Indian American communities and individuals to achieve full social, political and economic development.

We urge our churches and church members to seek to remove all barriers that prevent Puerto Ricans, Spanish Americans and all other minorities from enjoying their full rights as American citizens.

In our own country and in our world time is running out. There is urgency in the summons to repent and bring forth fruits worthy of repentance. In the ways we have indicated and in many others we must seek, with God's guidance and blessing, to promote justice and reconciliation among all men. Upon our achievements as well as upon our failures rests the judgment of a just and righteous God. His mercy is our only hope.

This is the third of four resolutions, adopted by the Third General Synod at Philadelphia, to be published by the *Herald*.

Soviet Brinkmanship

When the Soviet Union dramatically announced on August 30 that it would resume nuclear testing—and did so on September 1—the Cold War hit a grim new peak and the world moved a giant step closer to the brink of an atomic holocaust. The outraged reaction to the brutal attempt to terrorize the free world and to the Soviet tirade of chilling blasts about super-bombs was world-wide—everywhere with the exception of the Communist satellites. We commend President Kennedy on his insistence that no atmospheric tests producing radioactive fall-out be conducted.

It was highly significant—and will surely be noted by post-atomic-age historians—that on the very day of the Kremlin's announcement that torpedoed humanity's hopes for a test ban agreement, the Senate-House committee agreed on—and on September 4 the President signed—a gigantic five-year free-world development program analogous to our earlier Marshall Plan for Europe. Never in all history had anything like our nation's largess been so much as dreamed of and it is given—we believe—not primarily as a way of combating communism but to serve human life and to meet our moral responsibilities in this day of revolution and change.

One additional action among others that the United States has been under obligation to take is to submit Mr. Khrushchev's latest attempt to intimidate the free world to urgent consideration by the United Nations, charged as it is with ultimate responsibility for disarmament. Let us utilize the world's wisest minds and place our vast resources at the disposal of the cause in which we as God-fearing people profess most devoutly to believe.

Autumnal Equinox

The publication date of this issue of the *Herald* and the discovery that the first of the Virginia creepers has turned wine-red in the woods where we occasionally walk are reminders that the autumnal equinox is upon us. The night sky arches over our part of the world in earlier darkness and the ducks we and our grandchildren enjoy feeding are restless, some observers say. This means an early migration. Vacations are behind us. The time for settling down to a year's business has come again. This is particularly true in our church life, even in those areas where our churches do not close or diminish their programs in the summer. Another church year is under way. All of which should remind us—in this extraordinary period of stress and strain—to avail ourselves of the abundant spiritual resources that will help us stand up to life with firm health, confidence and persistent effort. We call the attention of each reader to the tested values of corporate worship and of a creative relationship with Him "who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (*Psalm* 103:3-5).

Concerning "Social Resolutions"

During the past several weeks this co-editor has received a number of communications from people in widely separated areas of the country protesting the *Herald's* publication of the resolutions or "pronouncements" adopted by the Third General Synod at its recent Philadelphia meeting (*see opposite page*). The writers of these letters also appear to be under some misunderstanding as to the authority of the Council for Christian Social Action to recommend these "social resolutions" and as to the "right" of the General Synod to adopt them.

As we look through some of these letters again, it seems appropriate to state here the editorial policy of the *Herald* in respect to the Council for Christian Social Action. It also seems timely to remind United Church members of the official position of the General Synod (*see page 2*) in respect to such resolutions as the one, for example, appearing on the facing page.

The council is a duly constituted, officially recognized and consistently re-endorsed agency or instrumentality of our fellowship. It occupies and holds in our denominational structure the same status as do the Board for World Ministries and the Board for Homeland Ministries. For this reason, if for no other, the *Herald* as the official journal of our communion is under moral obligation to give the council and its concerns adequate editorial space. Were we to fail to do so we would obviously be truant to our responsibility and negligent of our function. This position seems crystal clear. Incidentally, it need hardly be pointed out that the resolutions proposed by the Council for Christian Social Action were neither offhand nor casual observations, as adduced by some of our correspondents. Rather, they were the result of a long process of study by responsible people throughout the preceding biennium. Each paragraph had been discussed, amended, submitted to a review committee and then distributed to the synod delegates for careful perusal two days prior to scheduled action. Granted that there should have been more time allotted for synod debate, these resolutions nevertheless were a great deal more than "off-the-cuff" observations. They were the firm convictions of many competent people.

As to the "right" of the council to recommend the resolutions in question and the "weight" of such pronouncements when adopted by the General Synod, we call your attention to the statement on page 2 of this issue "concerning pronouncements in the United Church." It is worthy of serious study.

This statement clearly recognizes, we believe, that the times in which we live demand imagination, penetrating intelligence and courage on the part of responsible Christians. It recognizes—and this is the editorial position of the *Herald*—that the redemption of the world through our Lord Jesus Christ is by no means a magical process but rather one calling for the rational and ethically daring effort of Christian people side by side with like-minded persons. The "weight" of the General Synod's resolutions? "These words," as was said long ago of the findings of early Congregational assemblies, "have as much weight as weight of wisdom in them lies." avm

Should Capital Punishment Be Abolished?

KENYON J. SCUDDER

PERHAPS NO ONE should pose as an expert on the question of capital punishment, which, under the law in most states, legally justifies the taking of a life. We know so little about the frailties of the human mind that I can give only my own impressions from personal contact with many murderers over the last twenty years.

Impulsive Act

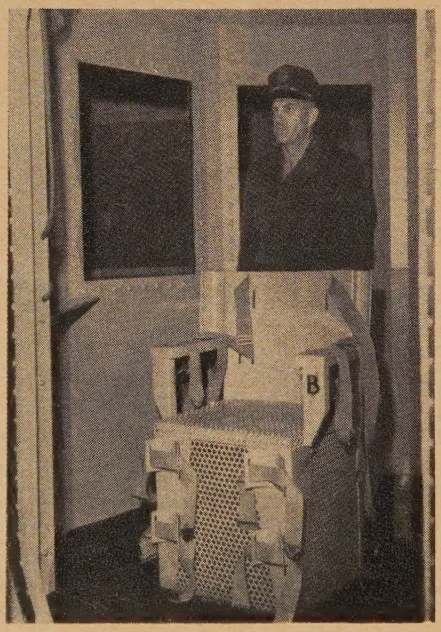
In talking with several hundred murderers at the California Institution for Men at Chino—men who had served many years and were soon to go out on lifetime parole—I have asked the same question: "When you took a life, did you bear in mind that you might face the death penalty?"

Without exception the answer has been an emphatic "No."

Knowing these men over the years, I believe them. It was an act grounded in impulse, uncontrolled anger, emotional imbalance or too much alcohol. The premeditated murder is, in my opinion, the exception.

In the first group of thirty-four prisoners that we took from San Quentin in 1941 to open the California Institution for Men at Chino we included two "murder firsts." As we rode on the Greyhound bus the five hundred miles south to Chino, without guns or handcuffs but as ordinary people who could be trusted, I again interviewed many of the men. One, a mild, quiet person of 55, claimed he couldn't remember a thing that happened on that terrible night twelve years before.

"They said I struck her with a flatiron and killed her. I just don't know.



In San Quentin gas chamber a prisoner is executed by fumes from under chair.

They still insisted I'd killed her and I guess I got a fair trial. Somebody killed her but she was my wife and I loved her."

I believed his statement.

After serving fourteen years in prison with a perfect record, he was paroled from Chino and employed as a forest lookout by the State of California. Later he was allowed to remarry and has made an excellent adjustment. It was the first time he had ever committed an offense.

Murder trials in which a life is at stake are highly sensationalized by the newspapers, television and radio. This adversely affects the administration of justice and is bad for the community. A picture in the *Los Angeles Times* of August 12, 1959, shows "a screaming, fighting crowd of teen-agers and middle-aged men and women fighting their way into the municipal courtroom in West Covina, Calif., to hear testimony at the preliminary hearing of Carole Tregoff, 22-year-old ex-model accused with her physician sweetheart of the murder of his wife."

Sordid Attention

After all this publicity and sordid public attention, a jury must be selected —a group composed of "unprejudiced" people—provided they can be found after such demonstrations and graphic publicity. It took three long and expensive trials to bring about a conviction in this particular case.

Interminable delays in executions due to stays and appeals have risen to such proportions in so many cases that the situation is nothing less than scandalous and makes a mockery of the law. As long as capital punishment is on the books, the law should be administered with justice and fairness to all.

I had Caryl Chessman at Chino for eighteen months before he was sentenced to die in the gas chamber. His case is a perfect example of this travesty of justice, for during all the stays of his execution over a period of eleven years, based upon the phony technicalities he was able to dig up, seventy other convicted murderers without influence, adequate intelligence or help were executed on schedule at San Quentin. The death penalty is more often imposed on

the poor, the ignorant, the mentally ill and members of minority groups than on those persons who are well-to-do, who have prestige in the community and funds for adequate counsel. Clinton Duffy, former warden of San Quentin Prison in California, who has presided over many executions, states: "Seldom is a person of means executed if he has a competent attorney who develops the case and can play upon the emotions of the jury. In such cases the defendant usually receives a conviction in a lesser degree." Are the courts prejudiced against the poor? I do not think so. The trouble lies with the system and the many idiosyncracies and fallacies in our penal code.

Undiscovered Cases

Many of us are inclined to believe that the conviction of an innocent man is a rare exception. Today there are many known cases of such injustice. What of the undiscovered cases?

"We have also believed," write Jerome and Barbara Frank in their book *Not Guilty*, "that where an innocent man is convicted, the upper court on appeal will surely set the conviction aside. Too often this notion has been proven false and is now referred to by some as the 'upper court myth.'

"If the verdict of the lower court was 'guilty' and even if it is clearly recognized that the defendant had poor legal counsel, legal procedures laid down for the higher court prevent it from paying any attention to the testimony of the defense witnesses and accept as true all testimony of the Government witnesses, even if the upper court suspects they had perjured themselves or were mistaken at the time of the trial."

Why not then allow the defendant a new trial? "If poor legal counsel failed to request a new trial," continue the Franks, "the upper court on review is unable to grant one. Even if new evidence is available, which would tend to prove the victim innocent, there are many legal restrictions such as statutes of limitations that often interfere with justice, and the defendant continues to languish in prison or still faces execution."

A recent survey in California of 110 executions at San Quentin between 1938 and 1953, a period of fifteen years, shows that 49 per cent of those executed had no previous criminal record. They were first offenders. Seventy-five per cent of these had come from homes broken by death or divorce before the person was 18 years of age. Few were steadily employed. They were laborers, held seasonal jobs, were farm hands or fruit pickers. Over 30 per cent were Negroes and Mexicans.

The average murderer has been described as an ordinary person with no previous offense who under great stress and emotional pressure acts on the spur of the moment and commits a heinous crime by taking a life.

"Forgotten Men"

During my fifteen years as superintendent of the California Institution for Men at Chino, I received several hundred murder cases. Most of them were first offenders, the only time they had ever been in trouble. They proved to be reliable, trustworthy prisoners with excellent prison disciplinary records. They showed the lowest assault record against other prisoners or officials and the lowest escape rate from both minimum and medium custody.

These men, whom we call "lifers," are often referred to as the "forgotten men" in any prison. They are so reliable that we rather expect the best from them and rarely give them anything in return.

One day in 1954 I called all thirty of the lifers then at Chino into my office. They came with trepidation for fear they were going to be sent back to San Quentin for some unknown reason. On this day I asked each one how many years he had served. Their answers ranged from seven to twenty-five years.

Prison Vacation

I asked them how they would like to have a vacation for two weeks, "on the grounds, of course." To my surprise this was met with an astonished silence. One said: "I wouldn't know what to do with my time." Another said: "I'd go to the library and just saturate myself in reading."

I explained that granting a vacation meant that we recognized the good work they had done, their reliability and their trustworthiness, and if they wished to be relieved of all of their duties for two weeks, we could arrange it. This would mean that they could ignore the rising bell if they desired, they would not have to go to work and they could do just what they wanted to do within reason, so long as we knew where they were.

The men looked at each other in amazement. Then one asked: "Mr. Scudder, would we all have to take it at once?" "No, not necessarily," I replied. "Well," he said, "if you were going to give your staff vacation, they wouldn't all take it at once. Can't this be spread over a period of months so that we can take it when it best fits into the schedule and doesn't interfere with our work?"

Morale Builder

I thought that was a good idea and agreed. I called the captain in charge of custody and discipline and explained to him in the men's presence what we were talking about. To my surprise and gratification he thought it was a safe plan and then he, too, made a good suggestion. "We can trust these men. But unless we give them some sort of pass, our correctional officers are going to pick them up if they are found wandering around the grounds, away from their assignments." So a little card was prepared that indicated that the man was a lifer and that he had permission to be off duty.

The effect on their morale was terrific! Word went throughout the institution that the lifers were no longer the "forgotten men." They had received recognition as people. Sure enough, several correctional officers did challenge these men as they found them away from their work, and the lifer proudly reached into his pocket, pulled out his pass and said: "It's all right, sir, I'm a lifer; I'm on vacation." They also proudly showed their passes to their wives on the visiting days and received additional encouragement. These vacations were spread over a period of months, at the end of which time not one single man had violated his trust.

I have never witnessed an execution and I never will, for I personally consider capital punishment a useless, antiquated, outmoded relic of the past based upon the revenge motive and falling far short of accomplishing its professed purpose as "the protection of society." When we have attained a better understanding of human nature, and after we gather all the facts, I firmly believe that no man—no matter how serious his offense—need ever be given up as lost.

(To be continued in the next issue.)

This is the first of two articles on this theme by Mr. Scudder, who is chairman of the Social Action Committee of the Community Church (Congregational) in Corona del Mar, Calif.

Mr. Scudder is a former superintendent of the California Institution for Men at Chino and a past president of the American Correctional Association. He is currently national director of field services for the Osborne Association, Inc. Photo by Wide World, New York City.

One Story by Four Authors

RICHARD L. SCHEEF JR.

According to *The Acts of the Apostles*, the church came into being when the Spirit of God moved mightily among the disciples impelling and empowering them to preach about Jesus Christ. From its very beginning, therefore, the church has been a preaching fellowship, a community that proclaims the good news about Christ.

The tumult caused at Pentecost by the excitement of the first Christians filled with the Holy Spirit (*Acts* 2) led to the gathering of a crowd. As crowds often do, some began to ask what was happening. Others scoffed and accused the Christians of being drunk. Peter rose to the occasion and while explaining the reason for the excitement, he preached the first Christian sermon.

Sermonic Pattern

When this address of Peter's is compared with the other sermons recorded in *Acts* the discourses are found to fall into a pattern. Their basic outline includes a declaration that the Messiah (Jesus) has come and old prophecies are now being fulfilled; a brief account of the ministry, death, resurrection and exaltation of Christ; and a call for repentance with the offer of forgiveness in the name of Jesus.

New Testament scholars generally agree that this sermonic pattern was the usual form of the earliest Christian preaching. This form of the proclamation is called *kerygma*, which is the Greek term meaning "preaching." Paul uses this word when he says that it pleased God to save those who believe by the foolishness of *kerygma* (*I Corinthians* 1:21). The early Christians told their story by means of *kerygma*, that is, preaching the good news as manifested in Jesus.

If this view of the matter is correct, then the gospel message made its first appearance in sermonic form. The earliest Christians did not set out to describe the life and teaching of Jesus as a biographer would portray them today. Rather, they preached about Jesus and proclaimed the good news of God's offer of salvation through him. The aim of early Christian preaching was to confront people with the good news and the claim of Jesus Christ.

The central focus of the early Christian *kerygma* was the Cross. The events in the last week of Jesus' life were necessarily emphasized because it was on Calvary that Christ died for the sins of the world and it was there that salvation was wrought out. Therefore, approximately one-third of each Gospel in the New Testament is devoted to an account of Jesus' final ministry in Jerusalem. The story of the Cross was probably the earliest nucleus around which the remainder of the gospel story was formed.

Gradually, as the story was told and retold, the outline was filled out. Other events in the life of Jesus were added such as the confession of Peter at Caesarea Philippi, the Transfiguration, the Galilean ministry of healing and teaching, the baptism, and the birth and childhood narratives.

Oral Tradition

These events were preserved at first in an oral tradition, which was based upon the remembrances of the disciples. One example of such a recollection is recorded in the account of the cleansing of the temple in *John* 2:13-22, ending with this sentence: "When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken." It is clear that the narrative of the temple cleansing was written after Jesus was raised from the dead, and the story is based upon what the disciples remembered and now understood in a new light.

The new viewpoint in which the story of Jesus' life and work was remembered and proclaimed was, of course, the Resurrection. Being convinced that God had raised him from the dead, the disciples preached the life of Jesus as the event in which God's mighty power for salvation worked its effect.

The gospel message of Jesus was probably presented with slightly different emphases by the various preachers speaking to different congregations. Local churches and preachers would retain and emphasize the particular events that were the most meaningful to them. Thus incidents in Jesus' life were selected and given a particular slant according to the aims of the original preachers and the needs of their listeners.

Some of these particular accents are still preserved in our New Testament Gospels. In telling his story each evangelist presents Jesus from the viewpoint of his own convictions. The Gospels, in fact, were written and compiled by men already convinced that Jesus is God's Messiah in whom salvation is revealed and made available to all who follow him.

Different Viewpoints

Nevertheless, the one gospel—the single message of God's good news of salvation through Jesus Christ—is told in four "books," each written from a slightly different viewpoint. This is the gospel message presented "according to" or "from the viewpoint of" Matthew, Mark, Luke and John. While the subject matter is basically the same in all four accounts and there is much in common among them (especially among the first three), each one tells the story from a particular point of view. In each Gospel the theological convictions of the author are revealed.

Since *The Gospel According to Mark* was probably written first and because this earliest Gospel strongly influences those that followed, it is well to discuss first some distinctive elements in the viewpoint of Mark.

For Mark, Jesus is the strong Son of God who goes about helping people who are weak. In Mark's view, people are helpless and harassed; they are possessed by evil spirits and buffeted by powers beyond their control. They are impotent and cannot help themselves.

Typical of such people is the Gerasene demoniac (*Mark* 5:1-20), who is so helplessly possessed of an evil spirit that "no one could bind him any more, even with a chain; . . . and no one had the strength to subdue him." This man, whom no one could control, is subdued by Jesus, who overpowers the demon

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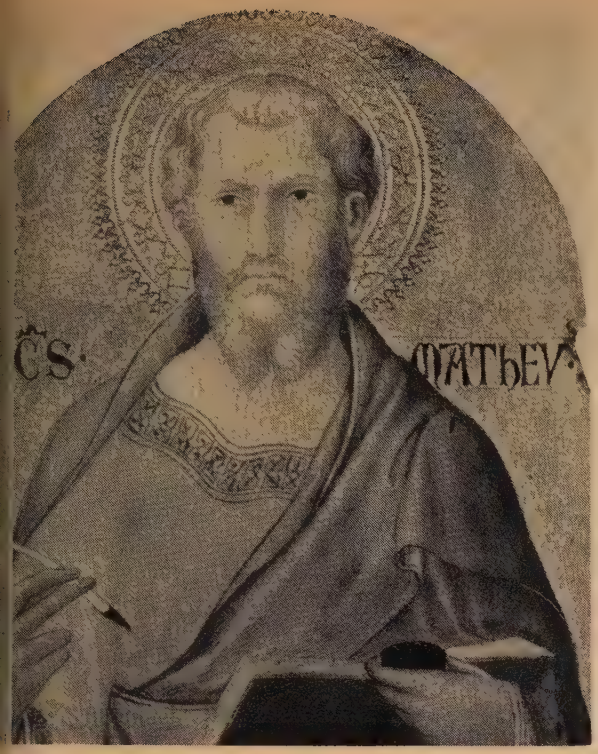
This article by Dr. Scheef, Associate Professor of New Testament at Eden Theological Seminary in Webster Groves, Mo., is another in the *Herald's* series on the Bible.

The illustration of St. Matthew by Simone Martini and assistants is by courtesy of the National Gallery of Art, Washington, D.C., from the Samuel H. Kress Collection.



Simone Martini, an early fourteenth century artist, depicted Saint Matthew at work on the First Gospel.

and restores the man to sanity and health. Thus God's strong Son intercedes on behalf of helpless people, overcomes their supernatural enemies and liberates them from bondage to evil powers. Significantly, in Mark's Gospel Jesus compares his own work to that of one who enters the house of a strong man, binds him and plunders his goods (*Mark* 3:27). The clear implication here is that Jesus, the strong Son of God, enters the realm of Satan in this world, overcomes this power of evil and liberates men from captivity and sets them free.

Distinctive Touches

While most of Mark's Gospel is repeated in Matthew's account, the latter adds some distinctive touches of his own, for example, the birth stories in *Matthew* 2. Matthew emphasizes the conviction that Jesus had fulfilled the Old Testament prophecies. The formula, "All this took place to fulfill what the Lord had spoken by the prophet. . . ." (*Matthew* 1:22; 2:15; 8:17 and others) appears frequently in Matthew's Gospel. Yet Matthew also makes it clear that Jesus came not to abolish the law and the prophets, but to fulfill them (*Matthew* 5:17).

Jesus is more than one who fulfills certain predictions of the Old Testament. According to Matthew, his teachings supersede and go beyond those of the Old Covenant as practiced by contemporary religious leaders. Jesus taught that the righteousness of his followers must exceed that of scribes and Pharisees (*Matthew* 5:20). In the Sermon on the Mount Jesus is portrayed as the new interpreter of the law who asserts the superiority and authority of his own teaching, which goes beyond the letter of the law. Thus Jesus says: "You have heard that it was said to the men of old, . . . But I say to you. . . ." (5:21-22), an emphasis that is repeated again and again in *Matthew* 5. According to Matthew, Jesus fulfills the Old Testament and supersedes the work of Moses in giving the law. To Matthew the teaching of Jesus was important. Jesus saved men not only by what he did but also by what he taught. The way of salvation, according to Matthew, is through obedience to God and loyalty to the teaching of the Master. The Sermon on the Mount ends with the admonition to hear and do the teaching of Jesus (*Matthew* 7:24-27). Indeed, the *Gospel of Matthew* closes with the great commandment of the risen Christ, which his followers are to obey and teach to others (*Matthew* 28: 19,20).

Obedient Life

The Christian life, as Matthew sees it, is the life of obedience to God as revealed in the teaching of Jesus. Meanwhile the followers of Jesus are to live in a state of preparedness. Like wise maidens they must have their lamps in readiness for the moment when the bridegroom comes, even if he should appear at an unexpected time (*Matthew* 25:1-12). The followers of Jesus knew that the time of judgment is yet to come and they must watch and pray as they live in obedience and wait for their Lord's return (*Matthew* 25:13).

The purpose of Luke's Gospel as stated in chapter 1, verse 3, is "to write an orderly account." And yet in telling his version of the gospel story Luke also reveals his own theological viewpoint. For Luke places the emphasis upon universalism—Christianity is a religion for all men. Luke records God's intention to seek and save the lost, those outside the established religious community. In keeping with this theme, *Luke* 15 contains three parables—the lost sheep, the lost coin and the prodigal son—all of which teach the joy in heaven over the sinner who repents and returns.

Moreover, Luke makes it clear that the Samaritans—and by the same token, people of all nations and cultures—are included in God's purpose of salvation. The parable of the Good Samaritan is found only in *Luke* (10:29-37). The hero of the story was a Samaritan, an outsider as far as Jews were concerned. Luke also observes that of the ten lepers cleansed, the one who returned to give thanks was a Samaritan (17:11-19). Luke's special emphasis is placed upon the way in which God through Christ seeks to save all mankind.

Vivid Symbols

Of the four Gospels in the New Testament, the one that bears the name of John is the most distinctive and articulate in its viewpoint. The author clearly states his purpose at the end of the Gospel: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (*John* 20:31).

There are no parables in John's Gospel, but the author employs vivid symbols to portray the meaning of Jesus. He is the source of living water (4:10), the bread of life (6:35), the true vine (15:1) and the Resurrection and the life (11:25). These and other symbols in John's Gospel indicate that Jesus is the source of eternal life, which is available to the believer who participates in Christ. Such a one dwells in Christ and permits Christ to dwell in him (15:1-11). To establish a living relationship with Christ, to believe in him and to find eternal life in him are the means and the goal of the Christian life according to the *Gospel of John*.

Thus each Gospel, based upon early proclamation about Jesus and the way of salvation, also gives evidence of a theological viewpoint. The earliest Christians preached Christ—they told their story in the form of *kerygma*. As they continued preaching their versions of the life of Jesus, distinctive viewpoints arose. Materials were eventually shaped and recorded, selected and told from various points of view. Four such viewpoints are recorded in our New Testament.

A Protestant Response to the Challenge of Latin America

THOMAS J. LIGGETT

LATIN AMERICA constitutes a real challenge to Protestantism. In what does this challenge consist? It consists of the spiritual vacuum that so largely characterizes great sectors of Latin American society. Of course, Roman Catholic Christianity has been in Latin America for four hundred years and if the number of church buildings in the major cities is any guide, it seems to be all-powerful and ubiquitous.

Spiritual Crisis

Yet the truth is quite otherwise. As far back as one hundred years ago Pope Pius IX recognized the spiritual crisis in Latin America and founded a college at the Vatican to prepare leadership for the Roman Church. In spite of a century of effort by this college and the missionary efforts of many European and North American religious orders, Latin American Catholicism remains a most unsatisfactory part of the Roman Catholic Church. Religious movements can be measured in part by their ability to produce their own leadership, and even after four hundred years the Roman Church depends heavily on Spanish, Portuguese, French and Italian priests to staff its churches in Latin America.

There are at least three large classes in Latin American society in which the influence of the church has been negligible: the indigenous populations, which comprise many millions; the labor movements, which tend to look upon the church as a defender of the status quo and an enemy of economic and social progress; and the university and professional classes, whose education and sophistication have made them deeply dissatisfied with the Catholic Church as they have known it in Latin America.

While there are frequent manifestations of anticlericalism and public attacks on organized religion, the spirit of the average Latin American is one of spiritual hunger rather than nihilism or cynicism. This hunger is very real today. It has not been satisfied with the kind of religious program the Latin American Catholic Church has provided. Into this vacuum some force will move; some force will become the organizing center and the basic orientation for this land of promise. Can a renewed and revitalized Catholicism meet this need? There are some who think that it can and they are laboring earnestly to this end. However, I do not think that there is evidence at this time that they will be able to achieve their task soon enough.

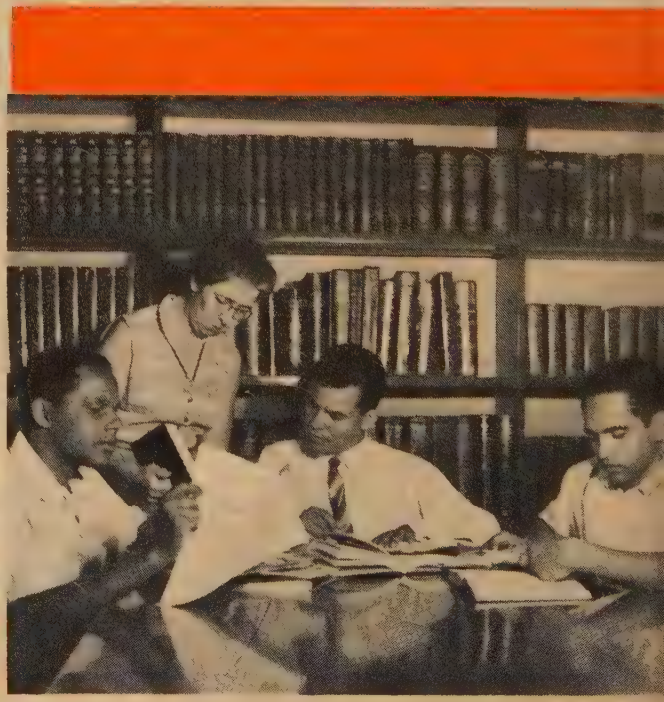
Marxist Gospel

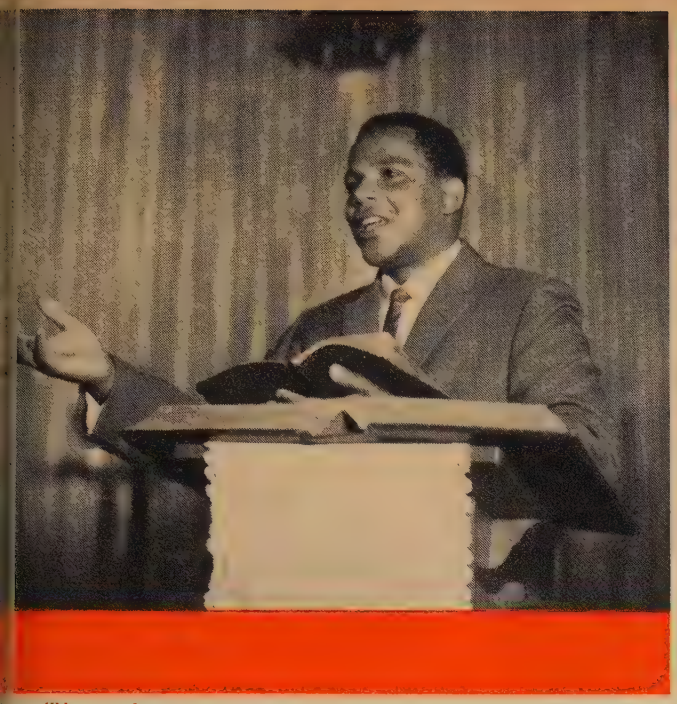
Various forms of nationalism have usurped the place of religion, but the results have been generally unsatisfactory and frustrating. The guiding statesmen of world communism believe that Marxism holds the answer and are making almost superhuman efforts to bring the full Marxist gospel to bear on the minds of Latin Americans. The Federal police of Argentina estimated that in 1958 the Communists spent thirty million dollars on Marxist propaganda in one year!

Those of us who personally know some of these Communist leaders are

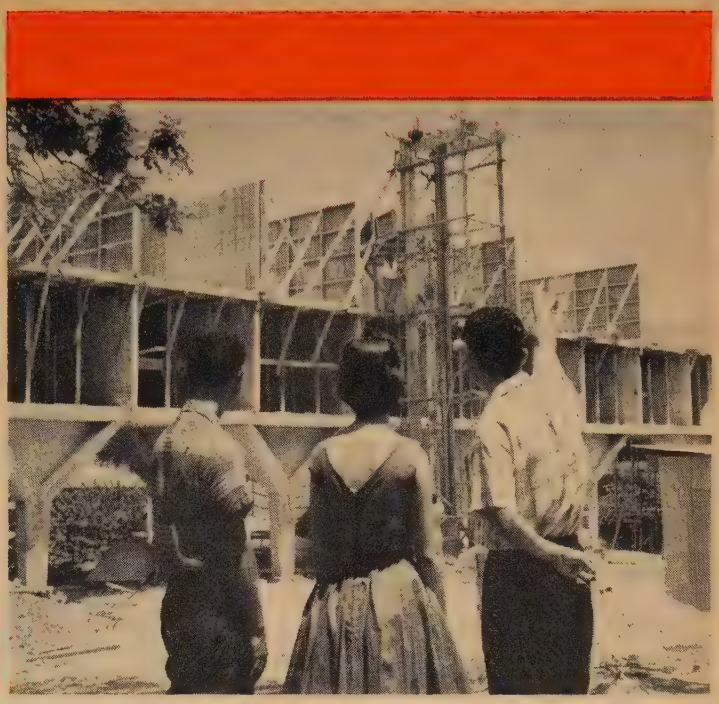
Students chat with faculty member and his family outside chapel of the Evangelical Seminary of Puerto Rico in Rio Piedras.

Author's wife, who acts as seminary librarian, helps student Napoleon Perla (center) with a difficult reference.





The students, such as this young man from the Dominican Republic, come from many Latin American countries.



A new dormitory is being constructed to house growing number of students seeking admission to the suburban San Juan seminary.

well aware that they are confident that the future belongs to them in Latin America. Sustained by this quasi-religious faith, they labor unceasingly for the achievement of their goal.

It is in the light of these circumstances that Protestantism must see its challenge—to bring to bear upon the mind and heart of Latin America the full impact of the person and message of Jesus Christ. Latin America stands at the crossroads. Conscious of its contemporary problems and aware of its great potential for the future, it is seeking its way.

Convincing Witness

Many voices, old and new, speak out. The incarnate word of God must be made known through a convincing witness in Latin America. If this is to be done the Protestant church must do it. If this witness is to be clear and effective, there are certain elements that must be a part of the witness.

Protestantism needs to recognize the extent of its growth and vigor. Many of the leaders of Protestantism in Europe and North America seem unaware of the strength of Protestantism in Latin America. We do not have to begin "from scratch." Actually, the development of the Protestant movement in the last sixty years has been almost unbelievable. In 1900 there were about 50,000 Protestants in Latin America, and many of these were members of foreign-language, immigrant churches. Today, in spite of open and often violent opposition, the Protestant church numbers about five million members. There is no other place in the world where Protestantism is growing so rapidly.

While the growth has not been consistent in all of the countries, there are some countries, such as Brazil, Chile and Puerto Rico, where the growth has been amazing. Not only is there numerical growth, but one finds Protestants in all levels of society and in positions of responsibility. Hundreds of thousands of copies of Protestant publications come from the presses each year; the continent is covered by long- and short-wave Protestant radio broadcasts; in some places TV is beginning to be used; there are literally hundreds of primary and secondary schools; and large numbers of Protestant young people are enrolled in the leading universities of Latin America (there are more than 1,000 Protestants at the University of Puerto Rico alone).

While the population growth in Latin America is estimated at 3 per cent per year, the Protestant movement is growing at the rate of nearly 10 per cent per year. Even if this rate of growth diminished by one-half by the end of the century, we would have more than 30 million Protestants by the year 2000. But unpredictable factors must always be taken into account. Suffice it to say that Protestantism needs to become aware of its present and potential strength in Latin America.

In the second place, if Protestantism is to respond to the challenge in Latin America it must affirm its compatibility with Latin culture. For too long we have accepted unqualifiedly the Roman Catholic thesis that Latin culture and Roman Catholic Christianity belong together and that Evangelical and Protestant Christianity is something alien to Latin culture. This simply is not historically true.

Reforming Movements

In the sixteenth century the demand for reform was heard all over Europe. It was not restricted to Northern Europe and its best exponents were not all Anglo-Saxon. In Italy, France and Spain there were strong reforming movements born not through importation from Germany but within the hearts of Latin Christians. John Calvin was a Frenchman and as Latin as any pope who ever held the See of Rome; and yet he stands as one of the truly great Protestant theologians of all time.

In Spain there was a strong reforming movement, which was stamped out by the Inquisition. But men such as Juan de Valdés, Francisco de Encinas,

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Dr. Liggett is president of the Evangelical Seminary of Puerto Rico, an interdenominational school receiving support from the United Church of Christ and other denominations. Photos by Leon V. Kofod, Woodmere, N. Y.

Continued on next page

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Juan Perez de Pineda and Cipriano de Valera have left to us nearly forty volumes of Protestant writings by Spanish reformers.

The writings of Miguel de Unamuno, a philosopher of the Christian faith, stand at the very pinnacle of Spanish letters, and yet they boldly echo the spirit of the Protestant Danish theologian, Sören Kierkegaard.

If one but adds to these and other witnesses from the world of letters the hundreds of thousands who enter the Protestant churches in Latin America, it is becoming increasingly obvious that we can emphatically affirm that Evangelical Christianity strikes a responsive chord in the Latin heart and, given an atmosphere free from oppression and intimidation, it is as much at home in the Latin culture as in any other culture in Christendom.

Ecumenical Witness

A third prerequisite for a vigorous Protestant response to its challenge in Latin America is a clearer ecumenical witness. Alongside the monolithic unity of the Roman Catholic Church, the divisions in Protestantism stand in glaring contrast. While our divisions into denominations are a hindrance all over the world, there is no place where they are so conspicuous as in Latin America. However true it may be that the exterior unity of the Roman Catholic Church covers many sharply divergent tendencies, and however true it may be to say that in the case of that church, unity is gained at the sacrifice of freedom and responsible decision at the personal level, it still remains an indisputable fact that denominational Protestantism is costly in Latin America.

The divisions are laid along not only confessional lines but cultural lines as well. In Buenos Aires there are seven or eight different Reformed or Presbyterian churches, reflecting the national origins of the immigrants. However much we may be able to explain these differences historically, we can neither explain them away nor justify them. Our witness in Latin America leads us inescapably toward an ecumenical witness.

We must come close enough together to achieve two objectives: a maximum use of our resources for the task before us, and a manifestation of our Christian unity that is not only real to those who

(Continued on page 33)

E and R church dedicates handbells to the glory of God

E. NELSON LARRABEE

ON A RECENT Sunday Trinity United Church of Christ (E and R), Canton, Ohio, dedicated twenty-five handbells to the glory of God! Nine junior-high-school boys, who make up the newly organized Handbell Choir, rang an arrangement of "Fairest Lord Jesus" as the anthem of the morning, accompanied the congregational singing of the Doxology at the end of the dedication service and provided the response after the general prayer.

Preparations for this long-awaited day started two years ago when the music committee and the minister of music first considered handbell ringing as a suitable medium for musical and personal expression on the part of junior-high boys whose voices were undergoing a change of pitch. It was decided that handbells would provide a place in the ministry of music for boys to continue to serve their church. The great demand for teamwork, coupled with the need for mental and physical coordination, serves as a challenge to a boy of this age and helps him personally through this period of development.

The bells will be used primarily in worship services, ringing such parts as the call to worship, prayer and other responses, accompanying the hymns and anthems and also on occasion ringing an anthem by the Handbell Choir itself.

Handbells are delightful in combination with other instruments such as organ, piano or flute. They are also effective with vocal music. Our boys' choir, in addition to taking part in the worship services, can provide all types of music for various congregational and group functions. The bells were donated by different members and groups of the church, thus making it easy for us to acquire them.

The use of handbells is not new. As early as 1700 bells were made to be played by several persons in the performing of music. England and the Low Countries of Europe became the centers of bell ringing, and today the two most prominent manufacturers of handbells are the Whitechapel Bell Foundry of London, England, and the Petit & Fritsen Company of Aarle-Rixtel, Holland.

Trinity Church has twenty-five bells, comprising two complete chromatic octaves. They were made by the Whitechapel Bell Foundry, the same foundry that made the Liberty Bell in Philadelphia and "Big Ben" in London. The twenty months' delay in delivering the bells was due to the considerable time required to achieve the perfection for which the Whitechapel Bell Foundry is famous. Their bells are still tuned by hand and have a clear golden tone and highly polished surface.

One of the greatest helps to newly organized groups of bell ringers or those contemplating such a group comes through membership in the American Guild of English Handbell Ringers, Box 3141, Washington, D. C. The guild publishes six issues of its official organ, *Overtones*, each year and sponsors regional and national conventions in alternate years.

Guidance in the care and conduct of handbell choirs may be gained from the following books: *The Art of Handbell Ringing*, Nancy Poore Tufts (Abingdon Press, 1961); *The Story of Handbells*, Scott B. Parry (Whittemore Associates, Inc., 1957); and *The Handbell Choir*, Doris Watson (H. W. Gray Co., 1959). A growing body of musical literature for handbell choirs is now available. Information may be obtained from the American Guild of English Handbell Ringers.

Mr. Larrabee is minister of music at Trinity United Church of Christ (E and R), Canton, Ohio. Photo of Handbell Choir by courtesy of author (center).

A Meditation

Paradise Restored

But the father said to his servants, "Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found." And they began to make merry (Luke *15: 22-24*).

FREDERICK W. SCHROEDER

"PARADISE REGAINED" is the title that the English poet John Milton gave to his sequel to the earlier and better-known epic, "Paradise Lost." According to Milton's own words it was his intention to show how . . .

By one man's firm obedience fully tried
Through all temptations . . .

paradise was regained. Viewed from this perspective Milton could not have chosen a more appropriate title. Paradise was indeed regained by what the Son of Man did for the sons of men.

Sacrificial Life

Man's salvation was secured by the sacrificial life and the vicarious death of Jesus on the cross of Calvary. This is the unanimous testimony of the New Testament and the church. But in light of our human situation, particularly as it is portrayed for us in this parable (*Luke* 15), it would seem to be more appropriate to speak of paradise *restored*, rather than paradise regained. "Regained" has overtones of human achievement. But here we are dealing with something that calls for more than human achievement. It is noteworthy that the prodigal's effort ended when his high resolve to return and confess brought him back to the place where his restoration to a filial status could take place. This was as far as his effort could take him. From this point on the father would have to take over—and he did. The repentant son could not restore himself; this would have to be done by his father.

Strange as it may seem, the bond of love or friendship that one man breaks only another can repair. There is much the offender can do to make reconciliation possible. He can acknowledge the error of his ways, he can ask to be forgiven, he can promise to make amends; but if the breach is to be repaired, if the former relationship is to be re-established, the one who has been injured or offended must say the word that all is forgiven. Necessary as it is that we work out our salvation in fear and trembling, left to our own devices we will never succeed. Hence it is proper to speak of paradise restored.

Unusual Reception

What strikes us as unusual in the account of the son's homecoming—at least it should unless familiarity has robbed us of discernment—is the kind of reception he received from his father. This is not the way erring sons and daughters are normally received. . . . Before parents forgive a wayward son or daughter, they usually manage to get a few things "off their chests," so to speak, even if nothing more than a few pointed questions that are not meant to be answered.

This is not to say that parents, or any others who have been grievously offended, are heartless creatures. The fact is simply that compassion toward an erring child or friend often tends to be tinged with vindictiveness. We are not unwilling to forgive, but we also want to settle a few accounts in the act of forgiving. When due apologies have been offered and promises of good behavior have been given, then—and then only—can reconciliation between the offender and the offended take place.

What a different picture of reconciliation we get in this story. The father shows no trace of vindictiveness. He refers neither to his loss nor to his anguish. No apologies are demanded, no promises exacted. Much to the consternation of the older brother, the father never so much as utters a word of reproof; he asks no embarrassing questions; neither does he lay down any conditions that will have to be met. . . .

God's ways with us are so different from our ways with one another. Let not this be interpreted to mean that God looks with benign indifference upon the willfulness and waywardness of his erring children. No, not that. There is a dark line in God's face; this we know. . . . Scripture never portrays God as an indulgent grandfather who is only mildly disturbed by the sins of mankind.

Self-Imposed Conditions

Nevertheless, everything Jesus taught and exemplified seems to say: God does not subject his children to the kind of cross-examination that makes them squirm. Neither does he lay down conditions of one kind or another before he is willing to offer pardon and peace.

There are, to be sure, conditions that must be met; but these are self-imposed, not superimposed. One of these is that God's willingness to forgive must be matched by man's willingness to be forgiven. Reconciliation involves two, the one who committed the offense and the one against whom the offense was committed. If, as the poet reminds us, "the gift without the giver is bare," a gift without a receiver leaves the gift hanging in mid-air. The gift of divine grace has as its counterpart the human grace of receptivity. God may be willing to forgive, but his forgiveness is not complete until it is accepted. So there is a condition, after all, but it is not one that is arbitrarily laid down by God.

If we do not read of conditions in this story, it is because in effect they had already been met. The prodigal had come back. He acknowledged the error of his ways. What more could he have said or done? Though he may not have said everything he had resolved to say, little did it matter. To be sure, we need to put into words our awareness of wrongdoing in some way or other; but our readiness to be forgiven is not determined by the length or elaborateness

(Continued on page 32)

Dr. Schroeder, an E and R clergyman, is the president of Eden Theological Seminary, Webster Groves, Mo. This article is an abridgment of a chapter from Dr. Schroeder's new book, *Far From Home*, published by the Christian Education Press. Reprinted by permission of the Christian Education Press.

New kindergarten curriculum in action

Every morning seems to say,
There's something happy
on the way,
And God sends love to you!

THIS FAMILIAR kindergarten song became more than mere words and notes on a printed page in a songbook during a certain week this summer—it became a living reality to a group of twenty-one 4- and 5-year-old boys and girls who attended the recent five-day kindergarten demonstration class held during the Ohio Christian Education Workshop at Tiffin, Ohio.

Vital Message

The purpose of this section of the workshop was to introduce the new kindergarten course of the United Church Curriculum—its content and method—to persons who would be responsible for its use in the local church. Of the various methods used to achieve this purpose, the five demonstration class sessions were the most effective in conveying the vital message of the new curriculum.

On the first day twenty-one boys and girls arrived with freshly scrubbed but somewhat apprehensive faces at a church and classroom entirely strange to some, familiar to others. There to greet them on that first morning were two strangers who were to be their teachers, as well as twenty-five other adults seated at various points around the room, obviously interested in what was going to happen in this arena of activity. A difficult spot for anyone to walk into—regardless of age!

Nancy arrived full of confidence, for this was her regular church-school room. As she entered she stopped short, took a careful look around the room and then commented: "The room looks different!" The room had been rearranged to accommodate new activities: a large truck, a train and a tractor were in one area with large blocks of wood for building; the housekeeping furniture had been moved into another corner. There was a low table with many books on it, and nearby were a record player and records on another low table. Pounding sets and puzzles were ready for use at another table. The worship center was in the same place as on Sunday but now it contained a Bible, a single red rose, some beautiful shells and the offering basket.

Although the room looked different to some, it didn't take very long for most of the children to find something to do. Jack sat at the book table and selected a story for the teacher to read to him, but his eyes darted from one corner of the room to another as he watched the many other activities that were keeping the children interested. Tommy waited patiently for his turn at the pounding set while Mary donned a smock and let the red paint drip from her brush onto the newsprint on the easel. Walter was busily constructing an intricate roadway with the blocks and Sam had become an engineer on the local "Limited."

Sally stayed close to her twin brother's side, following him from one activity to another. All alone at the edge of the room stood Billy, fists dug deep into his pockets, quietly absorbing all the activity around him. There were strange things happening in this familiar room of his—not only new faces and new things, but new feelings!

A few chords on the piano brought the children's attention to the teacher. Having been reassured that they could return to their activities after a while, the children gathered on the rug to become acquainted with one another. They shared some familiar songs, played a favorite game and told about themselves. This first "group time" each day was a time for learning, although it became a time for worship too, as on the day when the children heard the organ being played in the sanctuary, went to "find" the music and, having found it, sat in awe and wonder in the beauty of His holy place.

There followed another period in which the children were permitted to participate in activities of their own choosing, and then the tables were cleared to become resting places for weary arms and heads. As the boys and girls became quiet there was much for them to think about and be thankful for, not only because of the many new things to do but because someone here was concerned about them! The teacher called each child by name; she helped each one wait for his turn; she gave them all support when they needed it. She permitted them to make their own decisions if they were capable of doing so, or provided them with the opportunity to gain control of their actions if this was necessary. This was a place to be happy and to sing, "Thank you, God, I thank you," in ringing tones of joy and in quiet words of prayer.

Worship Experience

Refreshed by their brief rest and "snack-time," the children again gathered on the rug for their worship time. They participated actively in the worship experience through singing and conversation, while the teacher guided their thoughts by telling a brief and meaningful story. Although this period provided for worship as a group, there were many opportunities during the morning for individual worship experiences as well—wondering at the redness of the rose, sharing a personal concern with the teacher, responding to the special need of a friend or feeling a special thankfulness for just "being."

Such was the response of the children to the first day's program, suggestions for which had been drawn from the course book *Growing in the Fellowship*. For each of the following sessions the same children returned. Evidences of growth were apparent both in the nature of the group and in the character of each child. By the second day Billy, who had spent most of the first day alone, was enjoying himself pommeling the clay at the table with seven other children. Sally was able to leave the side of her twin brother to pursue interests of her own. The "triumverate"—three boys who arrived each morning arm in arm—spontaneously disbanded until it was time to return home. Greg discovered that his "resistance" did not bring its accustomed results and that he did

ETHEL W. COOK

Mrs. Cook, synodical children's worker for Northeast Ohio Synod, was a leader of the observation class at the kindergarten demonstration school described in the article. Photo by Sheldon A. Brody.

This month in churches across our land the new series of materials for kindergarten children, ages 4 and 5, will be put into use. This is the second course in the United Church Curriculum. Materials for nursery children were introduced last year.

A timid child gains confidence to express herself in painting, when through the warm concern of her teacher she experiences something of the love of God.

not have to assert himself at every opportunity. By the end of the week a "family" had moved into the housekeeping center, with much activity and concern among its members, although each had known the others for less than a week.

The favorable response of the children to the curriculum materials themselves was quite evident. The picture-story book *Twinkle Loon* was read and received rapt attention and interest. They were pleased to learn that they would become better acquainted with this charming little creature in their own church school. Pictures from the Kindergarten Picture Portfolio that were appropriate to the purposes and activities of the sessions were hung at the children's eye level in various places around the room. The question asked by one child, "Who colored that picture?" indicated that the children accepted the pictures as their own to the point where one of them might have created them. The children had a tendency to touch and feel the pictures; the art work had a "real" and "living" quality, which appealed to them immediately.

The response of the children to specific portions of the new kindergarten curriculum, however, was not as significant as their response to the "good news" that they experienced with each other and with their teachers. The various activities offered opportunities for the individual growth of each child; the story and sharing and worship times provided a chance to express wonderment and thanksgiving; and the group play gave each child a place beside the others as they engaged in a common endeavor.

Through these experiences the children lived the gospel that the course book teaches—in finding a loving and accepting relationship with their teachers and peers, in discovering the worth of themselves as persons and in acknowledging these relationships as evidences of the love of God.

These are tremendous tasks, but highly important ones, for children of kindergarten age to achieve. And five days is a very short time to make much progress on such life-building tasks. The teachers and observers, however, were well aware of the happy and loving fellowship that existed among the children during the final session—the same children who, for the most part, had been strangers among strangers on Monday.

Much, indeed, had happened to these children during the hour-and-a-half sessions each morning. They had felt the warmth of the sun and the tingle of the wind on their faces and they knew that God was good. They had seen the grey stones and the high tower of the church and had heard the swelling sounds of the organ, and they knew that this was God's house and that they were welcome.

Careful Planning

They had discovered there were other friends, such as their teachers, who understood them and would help them even though they had just had a spanking at home or were afraid to hide their heads or have the lights turned out. They learned through story and song and picture that Jesus was once a little boy too, that we know about him from the Bible and that he grew up to become a man who showed us that God loves us.

Happenstance and carefree coincidence did not produce these meaningful experiences, however. Careful planning was involved, with thoughtful concern for the needs of each individual child and constant communion with God through prayer to seek his guidance and receive his strength to fulfill the task. For only as the teacher herself enters into and continues a loving relationship with God and with others is she able to help the children to grow in this task.

How did the children respond to the content of the new United Church Curriculum? No words can tell the story as well as the upturned faces of the boys and girls when they sang together for the last time with all their happiness of heart and sincerity of spirit:

God bless us and keep us, all safe ev'ry day.

God bless us and love us, and show us his way. Amen.

New College Opening in Florida

to help meet today's crisis in education

MARJORIE HYER

In a word-association test the average American would probably respond to the name "Sarasota" with "circus," for it is in that Florida city that the biggest of all circuses had winter quarters for many years, and it is there that the famous Ringling family has made its home for nearly half a century.

The more sophisticated would identify Sarasota as an art center and also as the home of one of the most progressive public-school systems in the United States. Local boosters would go on to mention its burgeoning tourist trade and industrial importance. Population experts would point to it as one of the fastest-growing areas in the United States.

Citizens' Group

The one thing Sarasota lacks is a college. But this is about to be remedied.

For a number of years business and professional leaders from the Sarasota-Bradenton area have brooded over their "college town without a college," and several abortive attempts to establish an institution of higher learning have been made. It was almost two years ago that the minister of First Congregational Church in Sarasota, Dr. John Whitney MacNeil, suggested to a small group of his fellow citizens that the denomination that founded Harvard and Yale might in the twentieth century provide the catalytic force the Florida community needed to get its college started. Accordingly, the group approached the CC Board of Home Missions. Numerous consultations were held, surveys were conducted and on July 24 of this year the public announcement was made—Sarasota is going to have a college.

It will be called New College. It expects to open its doors in 1964 with an initial enrollment of 1,200, to be expanded eventually to 2,400 students. It will seek students from all over the country—and the world—rather than from the Sarasota-Bradenton area alone. And it means business about education.

At the present moment New College has a president, a board of trustees, a site and a philosophy of education. Board Chairman Philip H. Hiss, a Sarasota architectural designer, summed up that philosophy in one word: "Excellence."

"We will stress excellence above all." Mr. Hiss said. "Of course," he conceded, "everybody stresses excellence. Our only guarantees that we mean what we say are in the people who are behind the effort and their past performance.

"The past history of the Board of Home Missions of the Congregational Christian churches in the field of education," Mr. Hiss continued, "speaks for itself. Likewise, the record of the Sarasota public schools speaks for itself. This community is interested in genuine excellence in education and will support it."

Genuine Excellence

The man the trustees selected as the president of New College, Dr. George F. Baughman, added that he foresees New College as a "prestige college" in the caliber of its faculty and students. "Students will be selected on the basis of their interest in education, not athletics," he said.

Dr. Baughman has resigned his post as vice president for business affairs and treasurer of New York University to accept the leadership of New College. going, as he pointed out, "from the biggest private institution of higher learning in the country to the newest."

In going to New College the newly selected president returns to his native state, where he was Associate Professor of Economics and subsequently vice president for business affairs and treasurer of the University of Florida. He has practiced law in Washington, D.C. During World War II Dr. Baughman served in the Navy, rising from the rank of ensign to that of lieutenant commander. He directed the Navy's Bureau of Supplies and Accounts lend-lease program in fifty-six countries and was awarded the Secretary of the Navy's commendation, the Military Order of the British Empire and the French Legion of Honor. He holds the rank of commander, U.S.N.R., and is commanding officer, Naval Reserve Ship Supply Division, New York.

New College's articles of incorporation, adopted by the college and approved by the State of Florida, call without reservation for the "education of men and women, irrespective of ra-

New College president is Dr. George F. Baughman, an energetic educator.

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Photos by courtesy of the Office of Communication.

Board chairman Philip H. Hiss of Sarasota stresses the need for excellence.

cial origin or religious belief, in all branches of learning and education."

Founders of New College have emphasized that while the institution will be church-related, it will not be church-controlled. Dr. Wesley A. Hotchkiss, general secretary of the Higher Education Division of the Board of Home Missions and vice chairman of New College's board of trustees, explained that "the church and the college must be completely autonomous but they must be close enough together that they can carry on a continuous dialogue."

Community Concept

A theological "code" for colleges endorsed by the Higher Education Division elaborates on this relationship:

"All valid truth has its source in God; therefore the college shall be free to pursue the truth down every channel it wishes.

"No creedal formulation of truth can be considered ultimate or final; therefore the college cannot insist on any particular creedal position in the selection of faculty or students.

"The concept of community is integral to the Christian faith; therefore the college must be a community of scholars in communication with each other. The college is not just tolerant of all faiths; it expects proponents of various beliefs to be mutually respectful and willing to open their faith to the community.

"Scholarship is a vocation in the Christian view, a personal calling of God; therefore competence, sincerity and professional excellence are expressive of the Christian faith. No sentimental piety can substitute for intellectual competence."

Mr. Hiss especially underlined the fact that the college will be "church-related and conducted in a manner expressive of Christian principles but, in accord with centuries-old Congregational policies, free of any kind of church control."

Educational policy at New College will emphasize the search for truth, wherever that search leads, Mr. Hiss said. "Any educational institution that limits inquiry, whether through fear, through ignorance or through prejudice, deprives the student of his birthright: the right to discover the truth for himself."

Liberal Education

Dr. Baughman predicted that the college will "provide a liberal education of the highest quality" in an "intimate community of learning that enjoys complete academic freedom." Missing from the college will be "trade-school courses, leisure-time pastimes and the multitude of nonacademic subjects that clutter up college catalogues today," the president stated.

New College will rise on the shores of Sarasota Bay at the northern edge of the city limits. Nucleus for the campus will be the pink Italian marble mansion built in 1927 by Charles Ringling. Campus planners who have studied the building feel that it is adaptable as a college facility either as a student union or as administrative offices. Adjacent is the John and Mabel Ringling Museum of Art, now state-owned, which houses the foremost collection of baroque paintings in America. The museum also has an outstanding archeological study collection, a research library, a professional staff of art historians and a year-round program of exhibitions, lectures, films, opera, concerts and plays. All the facilities of the museum will be available to the college.

College Council

It is anticipated that when the Council of Higher Education of the United Church of Christ is formed, New College will become a member.

President Baughman sees in the school "not just another new college but a new idea." One of the new ideas in which he is particularly interested is a plan to make New College a center for inter-American studies. He points out that Sarasota is located "close to the heartland of both the Americas" and is thus a logical spot for an emphasis on inter-American understanding. He visualizes an exchange of students between North and South American countries and such innovations as traveling study seminars to Latin American nations.

New College, like its namesake at Oxford University in England, also plans to experiment with the tutorial system of instruction, which places greater responsibility on the student to work at his education rather than having it "spoon-fed" to him.

Impressive Charles Ringling mansion, built by the circus magnate in 1927, will serve as the nucleus around which the New College campus will be constructed.

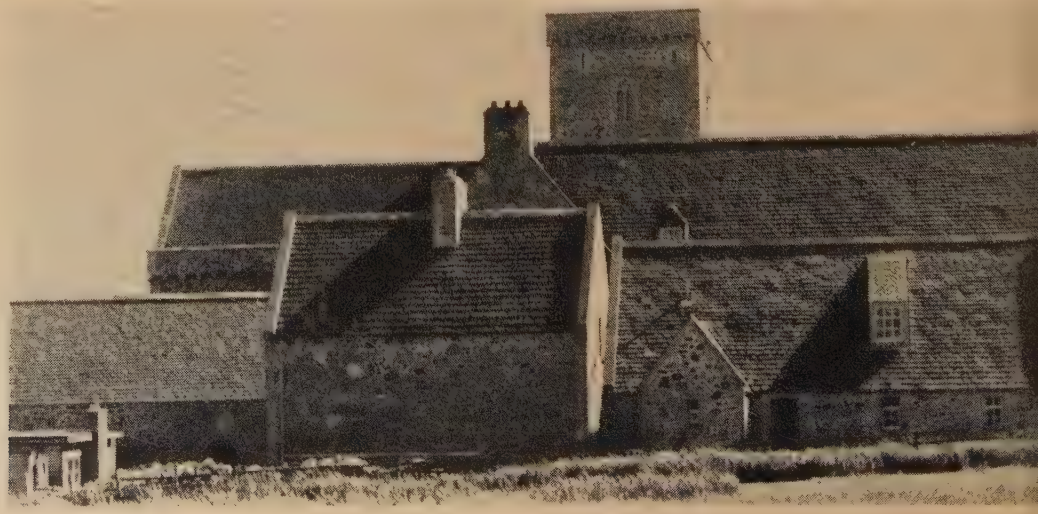
Accepted and exhibited at Edinburgh Film Festival

Novel Documentary by Robert Newman

Stonemason Hugh Lamont (right) and his son, a joiner, live and work together in the Iona Community.

The historic Abbey on Island of Iona has been rebuilt by the labor of community members, who seek to understand their work in relation to Christian vocation.

Near the Abbey at Iona Community stands St. Martin's cross (above) carved in early days of Celtic Christendom.



"ALF GOES to Work," a new motion picture produced for the CC Board of Home Missions by Robert Newman, was selected to be exhibited on August 30 at the Edinburgh Film Festival in Scotland. This is the first time that any American denominational documentary has been so honored, and it is one of the highest distinctions that may be accorded a film.

"Alf Goes to Work" is a 44-minute motion picture dramatizing the renewal of the church in our time. It pictures the work of the Iona Community in Scotland, led by Sir George MacLeod, and the "housechurches" in Leeds, England, pioneered by Canon Ernest Southcott.

The film tells of the history and present-day life of the Iona group, which is located on the island where Celtic Christianity had its beginnings in the second or third century. The second half of the film depicts the life of Canon Southcott's parish in industrial Leeds, where work is directed toward a renewal of the church through "cell groups" within its life and work. Through imaginative photographic technique and illuminating dialogue and narration the film brings these two situations vividly to life. But it is not merely the story of two experiments within the life of the church, for it suggests, by example, creative measures for the renewal of Christian life everywhere.

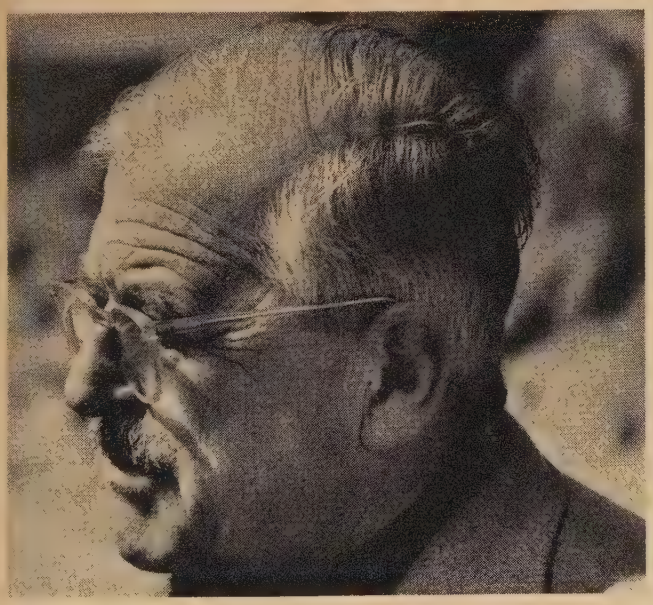
The picture was directed and produced by Robert Newman and was sponsored by the CC Board of Home Missions in cooperation with the United Church of Canada and the Protestant Episcopal Church in the United States. As such, it has set a new pattern for cooperation among like-minded agencies of separate denominations.

Mr. Newman is consultant to the Board of Home Missions and the editor of "Christian preaching from unexpected pulpits," a regular feature of *United Church Herald*. In the preparation of "Alf Goes to Work" he spent a year doing research prior to the commencement of actual filming. The production itself kept him in Great Britain for the better part of a year.

Music for the film was composed by John Hotchkiss. The cast includes the members of the Iona Community and the working people of Glasgow and Leeds, in addition to Sir George and Canon Southcott. Also shown is Denis Healey, the Labor Party's "shadow" Foreign Minister, who is actively related to the work of Canon Southcott's parish. "Alf Goes to Work" may be rented for $8 from the Bureau of Audio Visuals, 1505 Race St., Philadelphia 2, Pa., or 1720 Chouteau Ave., St. Louis 3, Mo. It is available for sale at $175 from the CC Board of Home Missions in New York. A study guide by the Rev. William E. Wimer is being prepared.

SARA KINNE

Miss Kinne is a member of the United Church Herald staff in New York. Photos by courtesy of Robert Newman.



Sir George MacLeod (above) is founder and leader of the community, which works at Glasgow as well as Iona.

Labor Party "shadow Foreign Minister" Denis Healey (right) shares a cup of tea with Canon Ernest Southcott.

Canon Southcott's congregation (above) in Leeds, England, experiences bonds of fellowship built in daily house worship services. All gather on Sunday as morning service opens with entrance of the Word.

Faculty at the 1961 Eastern Summer School for Ministers, Deering, N. H., included Dr. Truman B. Douglass (left) and Dr. Robert W. Spike (center).

Ministers of new churches discuss role in modern culture

BOARDMAN GETSINGER

THE FIRST refresher course exclusively for ministers of new churches proved an interesting experiment at the 1961 Eastern Summer School for Ministers at Deering, N. H. For three weeks —July 12 to August 2—fifty clergymen from all parts of the United States pushed home responsibilities to the back of their minds and accepted the unavoidable prep-school disciplines without a whimper.

Spiritual Stimulation

They rose at 7 A.M., attended four classes before noon and a fifth after lunch and, following a mandatory two-hour study and reading period, took off for the volleyball courts and the "swimming hole" a mile or so from the conference center. Discussion of their new-church problems was reserved for the evening sessions.

"Much of the new minister's time is given to the mechanics of church organization," explained Dr. Truman B. Douglass, executive vice president of the Board for Homeland Ministries who served as dean of the school. "What we were trying to provide was not a how-to-do-it course in matters peculiar to the new church, but the spiritual and intellectual stimulation we felt these ministers needed."

The "students" themselves confirmed this need. When at an evening session Dr. Douglass suggested the curriculum might be changed another year to include less theology and more about church organization, a wave of protesting "no-o-o-s" swept the room. A layman unfamiliar with modern churchmanship might assume that a clergyman called to a new, struggling church could very well be an inept misfit who had been found wanting in large, well-established and thriving parishes. Of course nothing could be further from the truth!

"The men in the school this year were of unusually high caliber," according to Dr. Robert W. Spike, general secretary for program of the United Church Board for Homeland Ministries and a member of the Deering faculty. "We found we could give them more scholarly material. All of us on the faculty had to raise the level of our teaching."

The ministers, said Dr. Spike, had been so busy rounding up communicants and getting building programs started that they felt they had grown a little shallow. "You'll never find more of a stereotype of Organization Men than are some of these ministers," he continued. "They know it, too, and they're troubled about it."

At the same time he found the group "both conservative and cautious." While aggressive in the know-how of organization, they couldn't in their respective parishes afford to be too "far out" on social issues. They were men with "a tremendous sensitivity to what other people think." These ministers, who are engaged in the often difficult work of building new churches or rebuilding old ones, were likely to rely heavily on statistics when talking about their ministries. At the opening session of the school each man gave a one-minute introduction of himself and his church. More than half of them described their churches in terms of membership, building units, size of mortgages and similar facts and figures.

Other Criteria

Conceding that statistics cannot be disregarded entirely—"since you have to be successful enough by worldly standards to command the world's respect and attention"—Dr. Spike said the school tried to suggest other criteria. "We feel that the amount of open struggle to be found in the congregation with matters of faith and life, the involvement of the congregation in something other than the job of putting up the institution, is tremendously important."

The "new" church, as defined by the Deering school, was a flexible term. In general it was any church organized within the last ten years. Some of the ministers were from embryo churches possessing little more than a building site. Others represented old churches recently revived and as much in the throes of growing pains as many spanking new churches. A truly new church, represented in the school by the Rev. Glenn E. VanVactor, is the Community

(Continued on page 31)

Mr. Getsinger is manager of the Boston Office of Communication for the United Church of Christ. Photo courtesy of CC Board of Home Missions.

U. C. C. Campus Ministry Staff Augmented

A THIRD SECRETARY for campus ministry has been added to the national staff of the Board for Homeland Ministries of the United Church of Christ. He is the Rev. Verlyn L. Barker, who began his ministry July 1 and has his office at 1720 Chouteau Ave., St. Louis 3, Mo.

Mr. Barker is a graduate of Doane College and of Yale University Divinity School. For a number of years he was a member of the Presbyterian-United Church campus ministry staff at the University of Nebraska. More recently he has done advanced study at Yale Divinity School and at Chicago Theological Seminary as the recipient of a Danforth Foundation grant. During his year of graduate study at Yale he worked for the Commission on Higher Education of the National Council of Churches, New York City, in a part-time capacity with responsibility in the area of campus Christian life.

Cooperative Staff

The three national secretaries will function as a cooperative staff with the Rev. Hartland H. Helmich and Mr. Barker in St. Louis. Dr. Bryant Drake is situated in Chicago. Mr. Barker's special responsibilities will include personnel services and work with the Fellowship of Campus Ministry.

On December 31 of this year Dr. Drake will retire from his position as national secretary for campus ministry with the Division of Higher Education and the American Missionary Association of the CC Board of Home Missions, having completed fourteen years of service in this position. From 1944 to 1947, he served as president of Doane College in Crete, Neb. Dr. Drake began his ministry in 1923 as campus pastor at Iowa State University in Ames, Iowa. From 1925 to 1944 he served churches in Springfield, Mo., Rapid City, S. D., and McPherson, Kan.

When Dr. Drake announced his retirement at the recent annual conference of the Fellowship of Campus Ministry, he was presented with this tribute by the fellowship:

"The Fellowship of Campus Ministry of the United Church of Christ wishes to take this opportunity to express its profound thanks to Dr. Bryant Drake for his able ministry to us, with us and on our behalf. . . .

Untiring Diligence

"We appreciate his patience and understanding, his untiring diligence and his prayerful concern without which many of us, through these years of his ministry, would have been the less rich in our own ministries. We wish him every good thing in the years of his retirement."

Two secretaries have been appointed recently by regional agencies for campus ministry. The Rev. Harry A. Manon began work July 1 with the Interchurch Committee for Campus Ministry in the region comprised of Pennsylvania, New Jersey, Delaware, Maryland, the District of Columbia and West Virginia. The Interchurch Committee is under the joint administration of the United Presbyterian Church in the U.S.A. and the United Church of Christ, with offices at 3601 Locust Street, Philadelphia 4, Pa. Mr. Manon succeeds the Rev. Lawrence Jones, who has served as regional secretary in the Middle Atlantic Region.

Mr. Manon is a graduate of Heidelberg College and Eden Theological Seminary. He leaves the pastorate of Grace Parkridge Evangelical and Reformed Church, Buffalo, N. Y., where he was also chairman of the Buffalo Campus Ministry Committee and the New York State Committee for Campus Ministry of the United Church of Christ.

Regional Secretaries

Philip F. McKean has been appointed interim United Church secretary of the New England Student Christian Movement substituting for the Rev. Samuel N. Slie, who will study at Yale University Divinity School on a Danforth Foundation grant during the coming academic year. Mr. McKean's duties began July 1. His office is at 1145 Massachusetts Avenue, Cambridge 38, Mass. He is a graduate of Williams College and of Yale Divinity School. While an undergraduate he was active as a student leader in the New England S.C.M. and was national chairman of United Student Fellowship. His middler seminary year was spent at the University of Edinburgh, Scotland.

As regional secretaries Mr. Manon and Mr. McKean will serve as representatives of the national campus ministry staff in providing field services to conference and local campus-ministry committees.

The Rev. Richard Van Voorhis began work July 1 as United Campus Christian Fellowship secretary for publications and communications, supported jointly by the campus-ministry agencies of the Disciples of Christ, the Evangelical United Brethren Church, the United Presbyterian Church in the U.S.A. and the United Church of Christ. His office is at 1720 Chouteau Avenue. St. Louis 3. Mo. Mr. Van Voorhis is a graduate of Eden Theological Seminary and has done graduate work at Drew University Theological School in New Jersey and at Mansfield College, Oxford, England. Until this year he served as United Church of Christ chaplain at Yale University.

Campus ministry staff members are (left to right) Richard Van Voorhis, Verlyn L. Barker, Philip F. McKean, Bryant Drake, Hartland H. Helmich, Harry Manon.

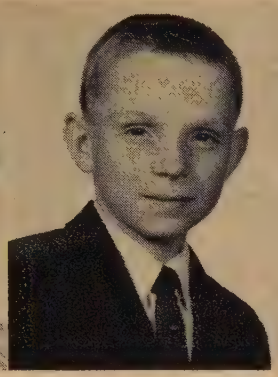
Photo by Merrill's Studio, Monmouth, Ill.

NEWS

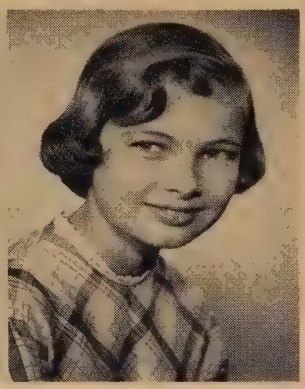
WITHIN THE UNITE

WINNERS SELECTED FOR 1961 STEWARDSHIP PROJECT

Lois Hilfiker



Billy Book



Susan Beerhalter

AWARD-WINNING entries in the 1961 Annual Stewardship Project of the Evangelical and Reformed Church were selected recently by the Commission on Stewardship, according to an announcement by Dr. Paul E. Strauch, Philadelphia, executive secretary of the commission. From an estimated 20,000 entries, 250 were chosen for special recognition by a committee of qualified judges.

First-place winners were named for each of five age groups in five different divisions. Pictured herewith are several first-place winners: Susan Beerhalter of Duluth, Minn., for her essay in Group A (9-11 years of age); Billy Book, Pittsburgh, Pa., for his hymn in Group A; Lois Hilfiker, Kenmore, N. Y., for her essay in Group B (12-14 years of age); Gary Pemberton of Austin, Tex., for a play in Group C (15-17 years of age); Helen Schupp of Union, Mo., for her poster in Group D (18-25 years of age); and Mrs. Pauline W. Price of St. Louis, Mo., for her hymn in the adult group.

Other first-place award winners for essays were Carol Mutti, New Philadelphia, Ohio, in Group C; Joan Knight of Ellwood City, Pa., in Group D; and Mrs. Catherine B. Forrest of Collegeville, Pa., in the adult group.

For outstanding work in the poster division, first-place awards were given to Gwendolyn Keiper of Hellertown, Pa., (Group A); David Raker, Indianapolis, Ind., (Group B); Sharon Buechler, St. Louis, Mo., (Group C); Robert W. Borek, Lancaster, Calif., adult group.

The judges selected as the best entries in the plays division those submitted by the following: Bob Ubricht, West Chicago, Ill., (Group A); Gayle King, Payne, Ohio, (Group B); Jean A. Zellers, Lehighton, Pa., (Group D); and James A. Willaman, Greentown, Ohio, adult group.

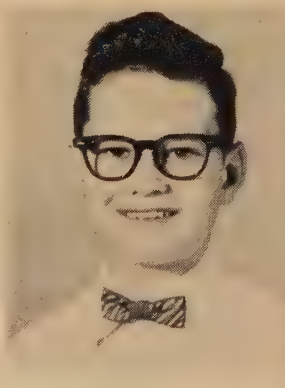
First-place award winners for poems included: Douglas Lowry of Somerset, Pa., (Group A); Paula Grummel, Sycamore, Ohio, (Group B); LaVerne Riemer, Milwaukee, Wis., (Group C); Jan Thuerbach, Evansville, Ind., (Group D); and Mrs. Norman Duzen, Buffalo, N. Y., adult group.

In the division for hymns, the judges awarded first place to the entries of: Sonja Carlson, Independence, Mo., (Group B); Elton Lee Linville, Shelbyville, Ind., (Group C); and Margaret Nofsinger, Navarre, Ohio, (Group D).

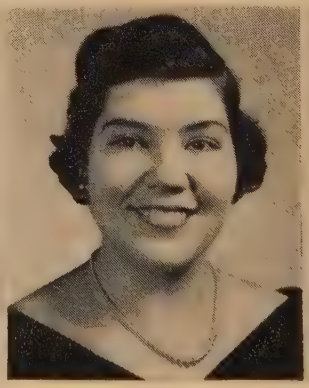
The Annual Stewardship Project was begun in 1922 as a poster and essay contest and has been sponsored each year without interruption. Each year a general theme and appropriate subthemes for the various age groups are selected. The general theme for this year's project was: "Stewardship standards for Christians today." Boys and girls in the 9- to 11-year-old group studied the subtopic: "My stewardship goals." Topics for the other age groups were: "Stewardship guideposts" for Group B; "Stewardship standards for teens" for Group C; "Personal disciplines for the Christian steward" for Group D; and "Guides for giving" for the adult group. The project is part of a year-round educational program.

The best entries from each local church are selected and entered in the synodical judging. Then the best entries from each synod are chosen and submitted for judging at the national level. All entries are judged on the basis of their general content, originality, style of writing, clarity of expression and neatness.

A complete listing of the national award winners is available from the Commission on Stewardship, which has offices at 1505 Race Street, Philadelphia 2, Pa.



Gary Pemberton



Helen Schupp

Mrs. Pauline W. Price

Plans are already well advanced for the Fortieth Annual Stewardship Project for 1962. The general theme is "Christian stewards learn and teach." Announcement posters and resource materials will be available from the Commission on Stewardship after November 1, 1961. The dates for the Fortieth Project are January 1 to February 25, 1962. Any member of a congregation, a church school or an organization affiliated with the United Church of Christ may participate.

NEW HAMPSHIRE CHURCH SERVES UNIVERSITY COMMUNITY

THAT a campus-centered student religious program can have a church orientation is being demonstrated in Durham, N. H., seat of the University of New Hampshire. The United Protestant Association, representing several Protestant denominations, employs the Rev. Robert M. Savidge as minister to Protestant students.

A varied on-campus program of discussion groups, seminars and service projects is maintained. Sunday worship centers in the Community Church (Congregational, now United Church of Christ), where students sing in the choir, teach in the church school and assume an active part in the life of the church. Mr. Savidge shares in the Sunday services with the Rev. Daniel Novotny, minister, and the Rev. Donald C. Babcock, associate minister of the church.

Situated in a village of some 3,000 local residents and adjacent to the University of New Hampshire with an enrollment of 4,000 students, which is expected to double in ten or fifteen years, the Community Church has an impressive potential. It is the only representative of the free-church tradition in this small town with a cosmopolitan population. Since attendance at Sunday morning worship increases to 500 during the academic year, two services must be held. A major building program has been approved to enable the church to enlarge the scope of its program. Photo shows students and other parishioners leaving the church at the close of the Sunday service. Of great significance are relationships enjoyed between students and faculty members within the church.

INDIAN AMERICAN STUDENTS GIVEN SCHOLARSHIP GRANTS

SCHOLARSHIP grants of varying amounts, based on merit and evaluation of need, have been allocated to more than 130 young Indian American men and women of college age by the United Scholarship Service for American Indian Students. They included three grants for $1,000 each representing the Sequoyah Awards for outstanding scholarship, made in the name of the Association on American Indian Affairs. In addition, thirty-three college youths of Spanish-American background were given grants from funds of the CC Division of Higher Education and the American Missionary Association. This announcement was made by Dr. Galen R. Weaver, chairman of the Selection Committee of the United Scholarship Service and secretary for religion and race of the CC Board of Home Missions. The total sum awarded is about $50,000, he said.

The Scholarship Service is sponsored jointly by the Association on American Indian Affairs, the Division of Higher Education and the A.M.A., and the National Council of the Protestant Episcopal Church.

The grants are to help the young people "enrich their lives with the advantages of higher education and encourage them to assume responsible positions in the communities in which they choose to live." Photo shows members of the administrative committee for the United Scholarship Service: Dr. Weaver, Gordon Plowe of the Protestant Episcopal Church, Dr. Angie Debo, Marshall, Okla., and Tillie Walker, United Scholarship Service.

Continued on next page

NEW PRESIDENT INAUGURATED BY HOOD COLLEGE

Hood News Service

DR. RANDLE ELLIOTT (*see photo*), 47-year-old school administrator with a distinguished career in political science and international education, has become the fourth president of Hood College, Frederick, Md., an E and R church-related institution. Dr. Elliott assumed his duties during the summer, succeeding Dr. Andrew G. Truxal, who retired this year. The new president will be inaugurated in formal ceremonies on October 14.

Since 1949 Dr. Elliott had been executive director of Greer, a children's community in Dutchess County, N. Y., which educates and cares for children from broken homes. A native of St. Louis County, Mo., he is a graduate of Westminster College and holds M.A. and Ph.D. degrees from Harvard University. He taught courses in international relations at Harvard and at Radcliffe College for two years as a graduate assistant. In 1939 he won a Rockefeller Foundation fellowship and spent two years with the Foreign Policy Association analyzing the impact of the European war on the United States.

In the early Nineteen Forties and again after World War II he was chief of the Counsel and Guidance Center of the Institute of International Education, directing the placement of foreign exchange students in U.S. colleges and universities. During the war years he was appointed economic analyst for the U. S. Strategic Bombing Survey and in 1945 became chief reports officer for the U. S. Military Government in Germany, serving until August 1946.

Dr. Elliott is married to the former Gwendolyn Crawford of Chambersburg, Pa. Mrs. Elliott has taught economics at Wilson College in Chambersburg and at the time of her marriage was dean of women at the University of Delaware, Newark, Del.

In the thirteen years of Dr. Truxal's administration as Hood's president, capital improvements to the campus included the Coffman Chapel, the Hodson Science Hall and the R. Paul Smith Residence Hall, which enabled the college to increase its enrollment from 450 to 600 students. During this period the college's endowment has nearly tripled and the amount of scholarship assistance has more than quintupled. Dr. and Mrs. Truxal have moved to Severna Park, Md., where Dr. Truxal has been elected the first president of the Anne Arundel County Junior College.

WAIPAHU UNITED CHURCH OF CHRIST CONSTITUTED

A NEW United Church of Christ with a membership of 325 came into existence in Hawaii recently when Waipahu Community Church and Waipahu Evangelical Church on the Island of Oahu united to form the Waipahu United Church of Christ. The new congregation adopted as its own the Statement of Faith approved by the Second General Synod of the United Church of Christ and called the Rev. Herbert J. Eggleston and the Rev. Edward Oyakawa as ministers.

The Congregational influence first reached Waipahu in 1929 and centered in the Waipahu Community House, which was supported by the former Woman's Board of Missions. The Rev. Peter E. Huyler was the first minister to serve this group of Japanese families. Eventually it became a self-supporting congregation known as the Waipahu Community Church and in 1950 dedicated its own church building, erected at a cost of $42,000.

The Waipahu Evangelical Church was made up of families of Filipino background. Protestant work among them began in 1927. Two years later the congregation was able to dedicate its church. Through the years the Hawaiian Evangelical Association (CC) assisted in the support of the church until it became self-supporting a year or two ago.

Courtesy of Waipahu Church

After many months of planning and discussion in which both laymen and ministers participated, these two neighboring congregations joined to form the Waipahu United Church of Christ. Officers of the Oahu Association of Congregational Christian churches and of the Hawaiian Evangelical Association participated in the constituting service. Dr. Howard E. Spragg of New York City, treasurer of the CC Board of Home Missions, preached the sermon, using as his topic "One Lord—one faith." A feature of the service was the recognition of former ministers and their wives. Photo shows these assembled in chancel with other participants in the service. Dr. Spragg is the tall man in the center. At his left is Mr. Eggleston, minister of the Community Church. Mr. Oyakawa, Issei minister, is standing in front of Dr. Spragg.

MISSION TOUR GROUP VISITS EAST ASIA

A MONTH-LONG opportunity to learn and to share together has just begun for fifteen Protestant church members who are visiting Christian mission centers in areas on the rim of Asia. Under the leadership of Stanley Wilke *(right)* of St. Louis, director of missionary education for the Evangelical and Reformed Church, the party is made up of a businessman, a lawyer, a minister, a social worker, a business woman, teachers and housewives. They are members of the 1961 Overseas Mission Tour sponsored by the Department of Missionary Education (E and R).

These annual tours serve to introduce church members to the overseas missions of their own denomination and of other denominations and especially to acquaint them with the mission areas that will be the subject of special study during the following year. This year's group will have an opportunity to learn at first hand from Christian leaders and rank-and-file church members something about "The Christian mission on the rim of East Asia" as they visit Japan, Hong Kong, the Philippines, Formosa and Okinawa. En route home they will stop in Hawaii, where the American Board of Commissioners for Foreign Missions, predecessor to the United Church Board for World Ministries, pioneered in mission work 141 years ago.

Among those in the 1961 tour group are the Rev. and Mrs. Adolf E. Friz of Milwaukee, Wis., who are making the trip as a gift from Grace Church, Milwaukee, in recognition of Mr. Friz's recent retirement.

Others in the group are Mr. and Mrs. Fred F. Berry, St. John's E and R Church, Wood River, Ill.; Mrs. Hazel Cable, St. John's Episcopal Church, Stamford, Conn.; Mrs. Verna Haswig, First Congregational Church, Stamford, Conn.; Mrs. Delphine Hirschl, St. Peter's E and R Church, Washington, Mo.; Mrs. C. W. Longman, First Congregational Church, Janesville, Wis.; Donald A. Nelson, Brownbeck E and R Church, Spring City, Pa.; Mrs. Harold A. Royer, Zion E and R Church, Fireside, Ohio; Mrs. R. G. Snider, St. John's E and R Church, Birmingham, Ala.; Georgia F. Wittich, Pilgrim Congregational Church, St. Louis, Mo.; Mr. and Mrs. Herbert W. Ziercher, Samuel E and R Church, Clayton, Mo. Mrs. Longman, who has just been appointed for missionary service in Ponape in the Caroline Islands, will leave the group at the termination of the tour in Manila to take up her new assignment.

Office of Communication

FLINT, MICH., CHURCH ADOPTS NEW NAME

Swanson Associates Inc.

AFTER SEVERAL years of study of its character as a church and its relationship to the large community it serves in Flint, Mich., the First Baptist Church of Flint has adopted the new name Woodside Church. Although this interdenominational church has been affiliated since 1956 with the Congregational Christian churches as well as with the American Baptist Convention, it will retain its historic name First Baptist Church for legal purposes.

Founded in 1853 as one of the first churches in Flint, the church has been officially identified throughout its life with the American Baptists. Its ministers and many of its members have been active in local and national affairs of the American Baptist Convention, and this relationship is expected to continue.

In recent years the number of members with other than Baptist backgrounds has been increasing until now the majority of members are in this category. An interdenominational relationship for the church was clearly required. In 1956 the church applied for and was granted membership in the Central Association of Michigan Congregational Christian churches and its ministers were accorded full standing in the Congregational Christian fellowship. Since then it has been developing a program appropriate for an interdenominational church—including membership requirements that now permit the acceptance of members by letter from any Christian church or by simple profession of faith with or without baptism. If baptism is chosen it may be administered either in the traditional form of immersion or the equally traditional form of sprinkling.

Dr. Franklin D. Elmer Jr. has been the senior minister since 1943. The Rev. Robert C. Frears is minister of education. Each has been active in the affairs of both denominations at the association and state levels. By an almost unanimous vote the church recently approved the Constitution of the United Church of Christ. Woodside Church *(see photo)* is located adjacent to the campus of the Flint Branch of the University of Michigan and to the Flint Community College.

NEWS of the WORLD

GERMAN GOVERNMENT RECOGNIZES HELP FROM CHURCHES

Office of Communication

THE FEDERAL REPUBLIC of Germany recently awarded the Commanders Cross of the Order of Merit to Dr. Reginald H. Helfferich, St. Louis, in ceremonies at the consulate of the German Republic in Kansas City, Mo.

In presenting the award Dr. Herbert Kuhle, consul of the Federal Republic of Germany, said: "My Government wishes to express its deep appreciation and recognition of your meritorious services rendered to the Evangelical churches in Germany after World War II. You and your church have given considerable assistance in easing need and distress. . . . By doing so you have manifested a true spirit of Christianity and thus contributed to better understanding among peoples and therefore to peace."

Dr. Helfferich has had a leading part in developing the world service program of the Evangelical and Reformed Church as well as the programs of Church World Service, a department of the National Council of Churches, and of the World Council of Churches. He is presently general secretary of the Division of World Service of the United Church Board for World Ministries and is also chairman of the board of directors and of the executive committee of Church World Service. Following World War II he served as deputy director for Church World Service in Europe and helped to set up the World Council of Churches' program of reconstruction and relief in Germany and other parts of Europe. Photo was taken at the German consulate in Kansas City as Dr. Kuhle *(right)* presented the Commanders Cross of the Order of Merit and the citation to Dr. Helfferich.

U.C.C. LAYMAN GUIDES COOPERATIVES IN INDIA

Midland Cooperator

THE WORLD'S need for more food is making it imperative that all missionaries learn the essentials of rural reconstruction, according to Dr. Ira W. Moomaw, executive director of Agricultural Missions, Inc., an interdenominational agency related to the National Council of Churches. Dr. Moomaw also noted the increasing popularity of Christian cooperative societies in the underdeveloped countries. In order to meet the demand, he added, we must train many more Christian leaders to serve in the underdeveloped areas.

One such leadership program began last July when Elmer Kreie *(right)*, a member of St. Stephen's United Church of Christ (E and R) in Merrill, Wis., left for India with his family. There he will serve as special consultant in the development of Christian cooperatives on the staff of India Village Services.

For the past thirteen years, Mr. Kreie has managed a million-dollar consumers' cooperative at Merrill, which deals in petroleum products, hardware, coal, farm machinery, automotive services, dry goods and groceries. In his new post he will be technical adviser to cooperatives with India Village Services and will have offices in Lucknow in northern India. In preparation for the assignment Mr. Kreie visited cooperatives in Nova Scotia, attended planning sessions at Pennsylvania University and received orientation information in Washington, D. C. This program is underwritten jointly by the United Church of Canada and by the Commission on World Service of the E and R Church.

Mrs. Kreie and their two daughters, Marilyn, 17, and Lu Ann, 14 *(see photo)*, are in India with Mr. Kreie. Marilyn is attending college there and Lu Ann is attending high school. Before they left Merrill, a commissioning service was conducted at St. Stephen's Church by the pastor, the Rev. Calvin P. Fischer.

NATIONAL COUNCIL ANNOUNCES NEW APPOINTEES

THE Rev. Robert C. Dodds *(at right)* of Waterbury, Conn., has been named general director of planning for the National Council of Churches and will assume his new duties as the first officer in this newly created position on October 1. He is presently minister of the newly united First Congregational Church of Waterbury. In his new assignment he will coordinate long-range planning and study by member communions of the National Council. Mr. Dodds has been serving as chairman of the Long-Range Planning Committee of the United Church of Christ since 1959. He is also a member of the Board of Home Missions of the Congregational Christian churches and has served on the divisional committee on higher education and as a consultant on race relations.

Mrs. David D. Baker *(below)* of New York City, editor of *The Church Woman*, has been appointed associate general director of the General Department of United Church Women. In addition to continuing her work with *The Church Woman*, Mrs. Baker will supervise three programs sponsored by United Church Women: Christian world missions, Christian world relations and Christian social relations. Before his death in 1950, Mrs. Baker's husband was editor of *The Messenger*, national organ of the Evangelical and Reformed Church. Mrs. Baker is the author of *More About Africa*, published by Friendship Press in 1945, and *In Every Land*, published in 1947.

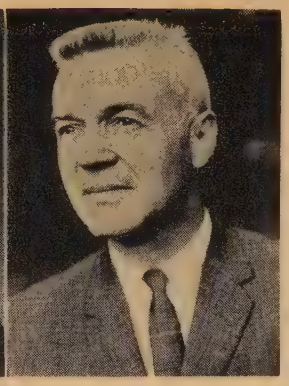
Blackstone

Mrs. David D. Baker

Hugh D. Farley, an Episcopal layman from Chevy Chase, Md., is the new executive director of Church World Service, world-wide relief agency of the National Council of Churches. An international rehabilitation and relief expert, Mr. Farley's last assignment, rounding out his years of distinguished government service, was the implementation of United States aid programs in war-devastated Korea. A graduate of Yale University, Mr. Farley early in his career taught English for Yale-in-China at Changsha in Hunan Province. Later he taught at Phillips Exeter Academy in New Hampshire and at Carleton College in Minnesota. Following service in the Navy he became deputy secretary general of the Far Eastern Commission in Washington, an eleven-nation commission concerned with occupation policies in Japan. In 1948 Mr. Farley was named assistant executive secretary and a member of the special staff of the National Security Council. Following that assignment he went to Beirut as director of the U.S. Operations Mission in Lebanon. In 1956 he returned to Washington as an evaluation officer for the International Cooperation Administration. Mr. Farley succeeds Bishop Frederick Newell, who has been acting executive director of Church World Service since December.

RNS

Robert C. Dodds



Hugh D. Farley

REPORTS OF ECUMENICAL INTEREST

For the first time in the history of American Protestantism, all major denominational health and welfare associations will hold their national meetings concurrently as part of the Second National Conference on the Churches and Social Welfare to convene in Cleveland, Ohio, October 23-27. Sponsored by the National Council of Churches' Department of Social Welfare, the sessions will bring together national and international leaders in health, welfare, correction and counseling. Government officials, psychiatrists, sociologists and pastors will meet with educators, community planners, nurses, doctors and others. Among the forty different agencies meeting as part of the larger conference are the health and welfare groups of the Congregational Christian churches and the Evangelical and Reformed Church, which will meet together for the purpose of organizing the Council for Health and Welfare Services, an instrumentality of the United Church of Christ.

A new Interchurch Language School for Protestants beginning Christian service in the Philippines opened in Manila last month. Sponsored by the Presbyterian mission in the Philippines in cooperation with the United Church of Christ in the Philippines, the school will offer instruction in three Philippine languages: Tagalog, Ilokano and Cebuano. The United Church was founded in 1948 as a federation of the Philippine Presbyterian, Methodist, Congregational Christian and United Brethren churches and the Disciples of Christ.

Dr. Nobushige Ukai, internationally recognized authority on constitutional law, this month becomes president of the International Christian University in Japan. He succeeds Dr. Hachiro Yuasa, distinguished Congregationalist and first president of the school.

BOOKS

EDGE OF THE EDGE

By Theodore E. Matson *(Friendship Press, cloth $2.95, paper $1.50)*

As background for discussion of the Christian mission to America the author draws a trenchant picture of our "homogenized pan-urban culture." As a mission board executive he has traveled widely in the United States and Canada and relies on personal observations and an extensive appended bibliography for source material. This is the principal adult book on the interdenominational home-mission theme "Churches for new times."

The church is challenged to pursue its unchanging mission in a society of kaleidoscopic changes, to a people uprooted, whose races and cultures are as varied as the "men from every nation under heaven" who were in Jerusalem when the Holy Spirit first descended on the church. But for us it is easier to send missionaries to other parts of the earth than to unite with men of different color and status in advancing the mission in our own communities.

Thousands of new churches are needed in this decade. Will they be "new" churches in spirit, dedicated to the extension of the kingdom of God, or "old" churches in their patterns of thought—many fleeing from changing communities to avoid changing themselves? Will opportunism or a Christian strategy mold the church-extension policies of the denominations?

Study groups will find this a rewarding text. Scores of examples make this a stimulating casebook on the church in transition. But the author also cuts and probes. Not all readers will be comfortable under his strictures on congregations clinging to members who move from their geographical community while neglecting to be a redemptive fellowship in the changing community at their doors.

Fresh interpretation is given to the basic doctrine of the priesthood of all believers. The minister is chief counselor to a congregation of "priests" being prepared for service through study, prayer and commitment. Time is running out for our world and as the church stands expectantly on the edge of history it must be willing to be used of God now, although it knows itself an imperfect instrument. This book will help churches to be better instruments in his hands.

Eugene M. Bushong

Minister,
Bushnell Congregational Church,
Detroit, Mich.

THE PROTESTANT SEARCH FOR POLITICAL REALISM (1919-1941)

By Donald B. Meyer *(University of California Press, $6.75)*

Ministers and laymen in the United Church of Christ will find this historical study both illuminating and fascinating. Dr. Meyer's book joins Paul A. Carter's *The Decline and Revival of the Social Gospel, 1920-1940* and Robert M. Miller's *American Protestantism and Social Issues, 1919-39* in recreating an important era in America's Christian social movement. The persons whose names, ideas and deeds are spread across the pages of these books are the contemporaries of many of our church's leaders, and the teachers and inspirers of many more.

In general the three books supplement each other. Miller has researched the denominational periodicals and attends more to official statements and actions at the specific levels of month-to-month events. Carter's is the briefest; it ranges between ideas and events, emphasizing the influence of the ecumenical movement. Meyer's book is the most comprehensive and finds its theme, as the title indicates, around the issue of political power. None of the three, interestingly enough, is written by a church historian.

Reinhold Niebuhr necessarily looms as the central figure in Meyer's study. With several books on Reinhold Niebuhr's thought now in print—the most recent a very good exposition by Gordon Harland—one might wonder whether there is value in still another. The distinctive quality of Meyer's study lies in the extensive treatment he gives to the context in which Professor Niebuhr's thought and action grew.

Thus the book provides a brief history of the Fellowship of Reconciliation in the Nineteen Twenties, the story of the ferment of life and thought taking place in relation to issues of labor and capital, a running account of the careers and thought of such people as F. Ernest Johnson, George Albert Coe, A. J. Muste, Harry F. Ward and others. There is virtually a narrative of Professor Niebuhr's continuous development in the Nineteen Thirties in relation to the position taken by Charles Clayton Morrison and others from whom the "realist" wing of social Christianity gradually distinguished itself. One sees American "neo-orthodoxy" forged by the hammer blows it thrust on the anvils of pacifism and sit-down strikes.

While Professor Niebuhr is the central figure, the book does not leave out his colleagues in the new shape of the social gospel. The reflections cast by such persons as John C. Bennett and Paul Tillich upon the events of the late Nineteen Thirties are amply accounted for, often in a very illuminating way.

Not least of value is the inclusion of a number of historically significant documents not readily accessible. The thoughts of social movements are finally distilled in various pronouncements or analyses sometimes published in a highly fugitive manner. Meyer analyzes among others the Federal Council's report on "The church and industrial reconstruction" from the period following World War I.

Meyer's style on occasion seems to get a bit out of hand, but in general he has written a book that enables the reader to enter into and relive a significant historical period. Many United Church members are part of this history; many more are its heirs. One hopes the book will find wide readership within our church, with its great traditions of social action.

James M. Gustafson

Associate Professor of Social Ethics,
Yale University Divinity School.

THE ART OF HANDBELL RINGING

By Nancy Poore Tufts *(Abingdon Press, $3.00)*

An excellent little book of 109 pages answers almost all of the questions one would ask about the organization, procedure and methods used in starting handbell choirs or other handbell groups. The author, an authority on handbell ringing in this country, is the organizer of the Potomac English Handbell Ringers.

To the uninitiated she directs a short but comprehensive history of handbell manufacture and use. She discusses the values of the use of handbells and the procedures to follow in selecting, ordering and preparing for the use of them. Also she provides important information on the proper care of bells and the art of using them, including instruction in technique of ringing them.

In addition to supplying informative and helpful material for the beginner, she also speaks technically to the professional musician, but not so as to discourage the amateur.

The book is made all the more valuable by the inclusion of a good bibliography of books and periodicals in this field, suggested music for handbells and organ, handbells and choir, and handbells alone. To those who are interested in this kind of music program, this book is recommended for its clarity and comprehensiveness.

Jerome A. Wenner

Pastor,
Trinity United Church of Christ (E and R),
Canton, Ohio.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South LaSalle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Church's Role

(Continued from page 22)

Church of Sandy, Utah, twelve miles from Salt Lake City, the heart of Mormonism. The church and parsonage is a split-level residence. Since there are only twelve members at this point, the carport serves presently as a chapel.

It is a new church in a new community. In addition to the house the church owns five acres of land and will some day build on it. About half the residents of Sandy are Mormons but this has produced no problems for Mr. VanVactor and his parish. "In fact," he explained, "the bishop of the local area came over with a list of people they had been unable to interest in the Mormon Church. He thought we might have better luck."

Almost every conceivable type of new church was represented at Deering, and the ministers varied as much in personality and temperament as their churches. But all agreed that the school was giving them something they desperately needed.

The Rev. Ray L. Welles, minister of the four-year-old Congregational Church at Redding, Calif., seemed to express the majority viewpoint when he said that he went to Deering "to study."

"The leaders at the school raised the basic questions about the church in our culture and this is what I need," he said. "We took our studies seriously, too. I spent about five hours a day reading in addition to six hours of class and lecture sessions."

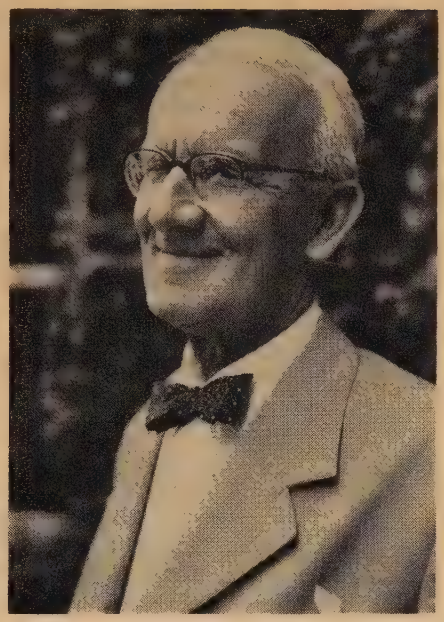
Concerning Dr. Spike's statement about measuring the work of the church statistically, Mr. Welles said: "We give lip service to the notion of not measuring ourselves in statistics, but I think we are really fooling ourselves. Basically we operate by the standards of the world we live in. We know such standards are not valid, but they are the standards of our laymen.

"The real criteria of the health of a church, I believe, is what is happening to people. It is disturbing to see so little happening to so many people at the real roots of their being as a result of their association with the church."

The service of worship in many churches, he said, "has become for most members a meaningless set of motions to go through." Though fearing that the small-group movement "can be overdone," Mr. Welles felt that more small-group worship and study groups and prayer cells were needed.

One question that is almost always in the minds of visitors to the Eastern Summer School for Ministers at Deering is how seasoned clergymen conduct themselves when they go back to school. Dr. Spike had a ready answer during an evening session when a heated discussion of a new-church problem was in progress. "They're all leaders," he said with a smile, "so they all want to talk!"

LETTERS



Sidney Malcolm Berry

London, England

TO THE CO-EDITORS:

It is with the deepest regret and personal sorrow that we tell you of the death of Sidney Malcolm Berry, beloved "minister emeritus" of the Congregational Union. He died only a few days after his eightieth birthday. Happily we can say that although he knew for three years that he carried the seeds of death in him, he was his own active and cheerful self until just before the end.

In his three pastorates (in Surrey, Manchester and Birmingham) he proved himself to be an outstanding preacher and pastor, a worthy son of a great father. As secretary of the Congregational Union of England and Wales for twenty-seven years he shone with brilliance as an ecclesiastical administrator and leader, raising the affairs of the union to a really significant place in the esteem and life of the churches, and raising also the stature of Congregationalism among the Free Churches of England. As minister and secretary of the International Congregational Council for seven years, he crowned his life's work with superb statesmanship just when it and he were needed.

The International Congregational Council will always stand in great debt to Sidney Berry. He was already 67 years old when he took office as its first secretary. He had the great wisdom to choose a young assistant whom he could wholly trust. Then he set himself with his own hands to build bridges. With ready joyfulness he traveled the world to this high purpose. When he laid down office in 1955 the bridges had been firmly built for others to cross and recross. . . .

His friends will remember other things, partly because he was never in the least proud or ostentatious or ambitious in what he did so well. His memory will be cherished because he was deeply interested in people, even when he did not know their names or speak their language. He gathered people to himself by the warmth of his nature, so that long afterwards, when perhaps his addresses and sermons even were forgotten, they always remembered him. To those who were near to him in daily life, no matter in what capacity, he was a wise and sympathetic counselor to whom they could go. He probably held locked in his heart more secrets of the great and humble than any other man.

It would be fair, I think, to say that he made no pretense of scholarship or even of extensive reading. His faith and his teaching were based on the riches of his own experience. He wrote regularly for a "highbrow" Sunday paper and also for the homeliest of religious weeklies. But the articles could be interchanged: they were just "S.M.B.," as were the innumerable letters he also wrote by hand (in later years with painful slowness).

He leaves a widow and two married daughters. Mrs. Berry's address is 56, Claremont Road, Highgate, London, N.6.

Ralph F. G. Calder
Minister and secretary,
International Congregational Council.

★

New York, N. Y.

TO THE CO-EDITORS:

I was delighted indeed to read Herbert Stroup's forthright article, "The desert shall rejoice and blossom as the rose," in the August 17 issue of *United Church Herald.* With keen insight Dean Stroup probed the political background to the problem of water in the Mid-East.

He pointed accurately to those political problems that prevent the very necessary reclamation of soil in the hot wasteland of the Mid-East. Until these problems have been dealt with there can be no reclamation of the countless refugees, Jewish and Arab, who hunger for new life.

It is important that religiously concerned Americans know well the background to this and other such problems, world-wide in significance, that confront us as Americans through our association in the United Nations and by virtue of our concern for the well-being of all human beings everywhere. Your consistently high-level contribution to such understanding has inspired me frequently.

Rabbi Arthur Gilbert
Anti-Defamation League of B'nai B'rith.

Paradise Restored

(Continued from page 15)

of the confession. Neither is it determined by the quantity of tears that are shed nor by any prescribed pose or posture. All that is necessary is a contrite heart. In the case of the prodigal son this was very much in evidence. When man meets God in this frame of heart and mind paradise can be restored.

Hero's Welcome

Looking in upon the scene once more, we note that the father ordered his servants to bring a robe—the best robe, shoes for his feet, a ring for his hand, and to prepare a banquet so that the entire household might join in a feast of rejoicing. Did the returning prodigal deserve such a hero's welcome? Obviously not. But merit does not enter the picture here, only need and how it is met. God, so this story tells us, deals with men on the basis of their need, not their merit. . . .

When we shift gears from this parable to life as we know it, we are confronted with the fact that all men are actually in need of God's abundant grace, including those who live honest and upright lives. When we have done all that is commanded us, we still need to say, to use the words of Jesus: "We are unworthy servants; we have only done what was our duty" (*Luke* 17:10b). Upright and honest people are sinners too. "All have sinned and fall short of the glory of God," says Paul. Hence need, not merit, is the all-important question. Except for the fact that God deals with men according to need none would be saved, for "not the labors of my hands can fulfill thy law's demands." Only grace is sufficient.

Paul knew this. He could boast of many achievements. As far as meeting the requirements of the law was concerned, he was confident of being blameless; in his zeal for the propagation of the faith he had labored more diligently than all the apostles; and by virtue of the hardships and persecution he had suffered for the sake of the gospel he merited, according to human reckoning, an extra star or two in his crown. All these, however, he counted as refuse. His one and only boast was the sufficiency of God's grace. . . .

This grace is always freely and generously given. Shakespeare had Portia say to Shylock: "The quality of mercy is not strained." And we should add at once: "Neither is it measured." God's grace cannot be subjected to anything like a quantitative-qualitative analysis or appraisal. The very idea of trying to measure mercy, grace, forgiveness, salvation in terms of how much or how little is preposterous. The wideness in God's mercy admits of no such calculations. God is merciful. When that is said there is nothing more that need be said.

Nevertheless, let us look in upon the scene of reconciliation once more. As we do, let us keep in mind the peculiar request that the prodigal, while still in the far country, resolved to make: "I am no longer worthy to be called your son; treat me as one of your hired servants." What happened to this resolution when his father met him on the road? Did the son actually get far enough along in his confession to make the proposal? If he did, the father must have ignored it. Nothing came of it, this we know.

Actually nothing could have come of it. A reconciliation worthy of the name calls for a restoration of the relationship that existed before the estrangement. Anything short of this would not be a reconciliation. Before God a distinction between sons and servants is unthinkable. There are no second-class citizens in the kingdom. . . . The God who causes his sun to shine on the good and the evil and sends rain on the just and the unjust also distributes his mercy with equal impartiality.

Moreover, when God forgives he holds nothing back. When his erring children are reconciled, they are restored to their filial status with all the rights and privileges that this involves. The slate is wiped clean, the past is forgotten and the way is open for a new beginning. Our human reconciliations, as all of us well know, sometimes fall short at this point. Frequently they come to naught because we cannot forget what has been forgiven. Like sand getting into the gears, casual references to yesterday's offenses mar the full and free, uninhibited, unrestrained relationship that reconciliation can and should bring about. God, speaking through his prophets and apostles, has given us this assurance: "I will remember their sins and their misdeeds no more" (*Hebrews* 10:17b).

The completeness of this restored relationship is caught up in the word atonement, which means at-one-ment. Those who were at odds are made to be at one—God at one with man, man at one with God. To speak of God as being at one with us without our being at one with him in his purpose, without our responding in trust and obedience to his love, would be making a mockery of reconciliation. . . .

Reconciliation is the restoration of a relationship of intimacy and understanding, of mutual confidence and respect. Paul underscores this when he speaks of putting on the new man, of walking in newness of life, of living worthily of the gospel. This is to say, reconciliation involves a responsibility to be discharged as well as a privilege to be enjoyed.

Authentic Seal

Truly it is good to know that a restoration so full and free is available to all wayward and willful sons and daughters of the heavenly Father. But how can we be sure that this is not simply wishful thinking? Are we perhaps placing far too much confidence in a few precepts and parables of Jesus?

The cross on Calvary is the best answer to any and all such doubts that plague and puzzle us. It puts the seal of authenticity upon everything that Jesus said about the love and mercy of God. How good it is to be able to point to a specific event in history and say: "There in the suffering and death of Jesus, God acted decisively to reconcile the world unto himself." Words are subject to doubt and debate; a deed is above dispute. This is not to say that what transpired on Calvary lends itself to a simple explanation.

The historian H. G. Wells once characterized Jesus as "too great for our small hearts." This is particularly true when we try to explain how his vicarious death on the cross becomes the means of our salvation. Perhaps the best we can do is to bear witness to the reconciliation that takes place within us. Certainly this experience is not totally unknown.

And if perchance we find ourselves still on the threshold we can take courage from those who have crossed over into that state of blessed assurance that enables them to say with Paul: "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (*Romans* 8:38-39).

Pacific Northwest Ecumenical Meeting

Protestant and Eastern Orthodox churchmen from the U. S. and Canada will meet in the Pacific Northwest this fall to discuss Christian unity. More than twenty-five study groups have been meeting in the region for the past eight months, preparing for this Pacific Northwest Faith and Order Conference. It will be held October 16-19 at a camp near Portland, Ore.

Church officials, clergy and laymen will attend the meeting, planned in cooperation with the National Council of Churches' Department of Faith and Order Studies. Major objectives, says Dr. William B. Cate of the Greater Portland Council of Churches, chairman of the meeting, are to involve participants in a serious discussion of Christian unity and to further theological discussion in the Northwest, where there is no major theological seminary.

World-Wide Communion Sunday

THE TWENTY-SECOND observance of World-Wide Communion Sunday will be held this year on October 1. "The observance of this day gives meaning to the oneness in Christ of all Christians," states the 1961-1962 edition of the *Pastor's Plan Book* of the Evangelical and Reformed Church. This globe-encircling meeting of Christians repeated each year on the first Sunday in October knows no frontiers.

As Christian churches throughout the world prepare for this observance, two emphases should be kept in mind:

First, each congregation should seek to have every resident member present on this important day to participate in its fellowship. Second, those present should become conscious of their oneness in Christ with all other Christians around the earth who are celebrating communion on the same day.

Peace and fellowship will prevail among Christians all over the world, cutting across political disagreements, economic dislocations, racial tensions and all other divisions and misunderstandings that separate men from one another.

The Lord's table, it may be said, is 25,000 miles long on World-Wide Communion Sunday. In stately cathedrals and in humble meetinghouses alike, the communion table will be spread with the unleavened bread and the fruit of the vine. The service will be observed on battleships, in military establishments and hospitals. Ministers will take Holy Communion to shut-ins and the aged in homes and hospitals during the course of the day. And according to their tradition, Evangelical and Reformed churches in the United States will receive special offerings for relief through World Service. Write to the Commission on World Service, 1720 Chouteau Ave., St. Louis 3, for information and resource materials.

Latin America

(Continued from page 14)

are within the church, but is also discernible to those who are on the outside. The problems of church union of Latin America are similar to those encountered in other parts of the world, but the urgency of the issue is particularly strong here.

High on the list of priority items for the Latin American Protestant movement must be the training of leadership for this great mass of Christian people. In many parts of Latin America the growth of the church has gone far beyond the increase in leadership, both in terms of numbers and ability of leaders. Let us be grateful for this providential growth, but let us also realize the urgency of providing adequate leadership. To marshal the resources of Protestantism for its task, to provide orientation and guidance to this dynamic church, to recognize the moments and places of greatest need and opportunity and to encourage the church in its moments of trial and failure —all require Christian statesmanship.

Prophetic Leadership

Mere numerical growth does not necessarily mean that Protestantism is meeting the challenge in Latin America. It is necessary that the full truth of the gospel be brought to bear upon the new, emerging culture so that it can truly be the leaven that transforms the entire society. We are not automatically the light of the world and the salt of the earth by being many. Even though there may be many churches, the people will perish if there is no prophetic vision. Toward the preparation of this prophetic leadership we must move now.

Latin America today confronts Protestantism with a very real challenge. Our ability to respond will determine not only the future of Latin America, but our own as well. History has thrown down a challenge; it offers us an opportunity; it says to us, as in days of old: "Who knows, but for this cause thou hast come into the kingdom." But history does not compel us to meet the challenge. We may go right ahead ignoring it and pretending it doesn't exist, but to ignore the challenge is to fail before one begins, to be defeated by our own hands. This is the beginning of the end, which Toynbee, the prophet, points out again and again. Our very life is in our response.

We live as Protestant Christians in a day when the world revolution is challenging our faith; especially in Latin America is this challenge direct and inescapable. Only those who rise to the challenge through faith will live to see a better day. Let us echo the prayer of the great dialectic philosopher Unamuno: "May God not grant us peace, but glory!"

How to use this issue

SOCIAL-ACTION GROUPS . . .

. . . will want to study the following items in this issue: (1) The Second General Synod's statement on the pronouncements by the church on significance of social issues (page 2). (2) The resolution on race relations adopted at the Philadelphia General Synod (page 6). (3) The first in a series of two provocative articles on capital punishment. For additional information write the Council for Christian Social Action, 2969 W. 25th Street, Cleveland 13 (E and R), or 289 Park Avenue South, New York 10 (CC). Ask for the "Packet on racial integration in the churches and housing" ($1.00) and for the April 1961 issue of *Social Action,* which deals with capital punishment (25¢).

CHURCH-SCHOOL TEACHERS . . .

. . . superintendents and parents will want to read Ethel W. Cook's convincing report on the use of the kindergarten course of the United Church Curriculum (page 16).

MISSION-STUDY GROUPS . . .

. . . will find that the second article in the *Herald's* new series on "The Christian mission in Latin American countries" contains an extremely helpful evaluation of the challenge facing Protestants in this area traditionally dominated by the Roman Catholic Church. See Thomas J. Liggett's article on page 12.

. . . will learn with interest how the CC Board of Home Missions is sharing in the founding of a new college in Florida (page 18).

J.M.B.

UNITED CHURCH HERALD

OBITUARIES

THE REV. JESSE MILARD BRADBURY, a retired CC minister of Windsor, Ill., died June 12 at the age of 78. He received his ministerial training at Union Christian College, Merom, Ind., and was ordained in 1906. Mr. Bradbury had served churches in Ohio, Indiana and the Wabash Association in southern Illinois. Five brothers and two sisters survive.

THE REV. HARLIN MELVIN CAMPBELL, 64, a retired CC minister of Massillon, Ohio, died June 18. Born in Caledonia, Ohio, Mr. Campbell was a graduate of Asbury College and the Boston University School of Theology. He is a former minister of First Congregational Church, Everett, Mass., and in recent years he held interim pastorates in two E and R churches near Massillon.

He is survived by his widow, his father, two brothers, a sister, son and daughter.

MRS. MARIE ENGELMANN, Storm Lake, Iowa, widow of the Rev. Otto J. Engelmann, an E and R clergyman, died April 17 at the age of 80 years. Her husband, who died in 1958, served pastorates in Wisconsin, Illinois, Indiana and Iowa. He was also superintendent of the Fort Wayne Children's Home (E and R), Fort Wayne, Indiana.

Surviving Mrs. Engelmann are four daughters and five sons including the Rev. Alvin O. Engelmann, pastor of Bethany Church, Hiawatha, Kan., and the Rev. Victor W. Engelmann, pastor of Peace Church, Hudson, Kan.

THE REV. DR. ERNEST MILTON HALLIDAY, retired CC clergyman and home-mission administrator, died August 23 in Brooklyn, N. Y., at the age of 83.

From 1922 to 1937 Dr. Halliday was general secretary of the Congregational Church Extension Boards. He served as secretary of the Board of Home Missions and general secretary of the Extension Division from 1937 to 1946. After his retirement he held a number of interim pastorates, the most recent one at Plymouth Church of the Pilgrims, Brooklyn, N. Y.

Born near Flint, Mich., Dr. Halliday received A.B. and LL.B. degrees from the University of Michigan and a B.D. from Union Theological Seminary. He was ordained in 1913 and for nine years was minister of Ocean Avenue Church (Congregational), Brooklyn. Marietta College granted him a doctoral degree.

For a number of years Dr. Halliday served as trustee of the American and Foreign Christian Union and as a director of the John Milton Society.

Surviving are his widow, a son, two daughters, two brothers, three sisters and four grandchildren.

DR. WILLIAM W. HASTINGS, CC clergyman of Hancock, N. H., died July 15 in Peterborough, N. H., at the age of 94.

Born in Iowa, Dr. Hastings was educated at Maryville College in Tennessee and Union Theological Seminary, New York City. He received a Ph.D. degree from Haverford College in 1896. Dr. Hastings taught physical education at the University of Nebraska and at schools in France. Ordained in 1929, he was minister of the Congregational church in Loudon, N. H. until his retirement in 1936.

Surviving are four daughters and seven sons, including the Rev. William F. Hastings, minister of the Congregational church in Hudson, Mich.

THE REV. HENRY JEROME LEINBACH of Nanticoke, Pa., pastor of the Nanticoke-Plymouth Charge, Susquehanna Synod, died July 23 at the age of 81. He attended Franklin and Marshall College and the former Eastern Theological Seminary, Lancaster, Pa., and was ordained in 1904. During his ministry of fifty-seven years he held pastorates in Pennsylvania, Iowa and Kansas. Surviving are three sons, one of whom is the Rev. Carl S. Leinbach of Catawissa, Pennsylvania.

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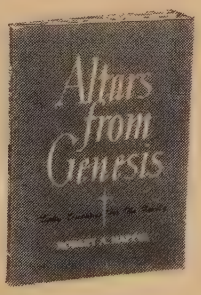

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THE REV. GEORGE STRATNER MC CLARY, a retired CC minister of Peru, Ill., died May 1 in Charlottesville, Va., at the age of 77.

Mr. McClary attended Bethany College in West Virginia and received his seminary training at Yale University Divinity School. He served churches in Geneva and LaSalle, Ill., where he was minister for twenty-seven years. His last pastorate was in St. Charles, Ill. His widow, one son and three grandchildren survive.

THE REV. HERBERT MC CONNELL, Grand Rapids, Mich., a retired minister who had served CC churches in Michigan for sixty-one years, died June 15. He was 92 years of age.

Born in Springbrook, Ontario, Mr. McConnell was ordained in 1898 and served churches in Hopkins and Grand Rapids until his retirement in 1959. At the time of his death he was minister emeritus of Smith Memorial and Trinity churches, both in Grand Rapids.

His widow survives.

MRS. BESSIE L. OBOLD, Perkasie, Pa., widow of Dr. Howard Obold, an E and R clergyman, died June 14 at the age of 82. At the time of his death in 1950 Dr. Obold was pastor emeritus of St. Stephen's Church, Perkasie, Pa. Mrs. Obold is survived by two sons and a daughter.

MRS. WINONA GRAFFAM PARTRIDGE, a missionary in the Near East for thirty-three years, died July 13 in Hinsdale, Ill., at the age of 87.

She was the widow of Ernest C. Partridge, who died in 1955. They served in Turkey, Lebanon and Syria, and in several U. S. pastorates after retiring from the mission field.

Born in Monson, Me., Mrs. Partridge graduated from Oberlin College. She is survived by a daughter and four sons. Her late sister, Mary L. Graffam, was a missionary in Turkey for many years.

THE REV. WILLIAM G. RATH, Sheboygan, Wis., a retired E and R clergyman, died July 10, 1961 at the age of 60. A graduate of Elmhurst College and Eden Theological Seminary, he was ordained to the Christian ministry in 1923. Mr. Rath held two pastorates in Wisconsin including St. Paul's Evangelical Church, Sheboygan, where he served thirty-five years until his retirement in 1960. Surviving are his wife and two sons. The Rev. Helmuth Rath of Kansas City, Kan., is a brother.

THE REV. MARTIN PAUL SCHROEDEL, pastor of Little Farms United Church of Christ (E and R), New Orleans, La., died June 30 at the age of 62. Educated at Elmhurst College, Southern Illinois University and Eden Theological Seminary, he was ordained in 1923 and served churches in Missouri, Illinois and Louisiana. He was a former president of South Illinois Synod. Surviving are his widow, one son and three daughters.

THE REV. WALTER W. VOGELMANN, Brookfield, Wis., retired chaplain of the Evangelical Deaconess Hospital in Milwaukee, Wis., died July 19 at the age of 57. Educated at Elmhurst College and Eden Theological Seminary, he was ordained to the Christian ministry in 1925. Mr. Vogelmann served E and R churches in New York, Ohio and Wisconsin. Surviving are his widow, three sons and two daughters. The Rev. Carl G. Vogelmann of Christ E and R church in Buffalo, N. Y., is a brother.

DR. HOWARD J. B. ZIEGLER, Bethlehem, Pa., died July 16 at the age of 53. He was educated at Franklin and Marshall College and Lancaster Theological Seminary and was ordained in 1933. After doing graduate work at Union Theological Seminary he received a Ph.D. degree from Columbia University. Dr. Ziegler served three pastorates in Pennsylvania before joining the philosophy department at Lehigh University. He was chairman of the department and Stewardson Professor of Philosophy at Lehigh University in Bethlehem at the time of his death. Surviving are his widow and a daughter.

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ADAMS, ROBERT L., 209 Buckley Road, Liverpool, N. Y., pastor of Bayberry United, (new).

BARTHOLOMEW, WILBUR H., 1 Green Tree Drive, West Chester, Pa., pastor of a new mission church, (new).

BAUMANN, OTTO E., Hecker, to Farina, Ill., (retired).

BOLLENS, JOHN H., Evansville, Ind., to 4212 Camp St., New Orleans, La., pastor of Salem.

BUCHHOLD, LOUIS JR., Rockwood, Pa., to 1001 N. Second St., Edwardsville, Ill., assistant pastor of Eden.

BRENDLE, THOMAS R., Egypt, Pa., to 19 Oakland Place, Hamburg, N. Y., (retired).

EICHENLAUB, LORENZ L., to 5833 Devonshire Ave., Third Floor South, St. Louis 9, Mo., (change of residence).

FATCHETT, DONALD O., 6050 Henderson Drive, La Mesa, Calif., pastor of Northmont Community, (new).

CANDY, SAMUEL L., 4608 S. Greenwood Ave., Chicago 53, Ill., serving Kenwood-Ellis Community on privilege of call.

GARDNER, CLEGGIT E., Annandale, S. I., N. Y., to 126 W. 47th St., Bayonne, N. J., (change of residence).

GERHART, PAUL J., Albion, to 417 N. Adams St., Ypsilanti, Mich., postgraduate study, University of Michigan.

GRUNEWALD, W. R., to 226 N. Bromfield Road, Dayton 29, Ohio, (retired).

HARTMAN, R. VINCENT, to Pershing Drive, Mount Vernon, New Kensington, Pa., (retired).

HEIN, CHARLES T. (M), to c/o Eglise Evangelique, B.P. 13, Atakpame, Togo, West Africa.

HIACK, FRANK, to 311 New Castle St., Butler, Pa., (retired).

JAIME, ANGEL L., 1620 Mount Vernon St., Philadelphia 30, Pa., pastor of Christ, (new).

KRAMPE, DALE P., Fullerton, N. D., to 333 N. Fourth St., Seward, Neb., pastor of Friedens.

KRATZ, WILLARD A., Erie, Pa., to 2523 Elsmere Ave., Dayton 6, Ohio, pastor of St. John's.

KELCHNER, RUTHANNE, Cleveland, Ohio, to Woxall, Pa., pastor of Old Goshenhoppen.

LUTZ, EARLIN H., Norristown, to 631 E. Broad St., Quakertown, Pa., pastor of First.

MANON, HARRY A. (D), Buffalo, N. Y., to 3601 Locust St., Philadelphia 4, Pa., regional secretary, campus ministry, for the nine Pennsylvania synods.

MARSALKO, JOSEPH, Columbus, Ohio, to 107 S. Cherry St., Wallingford, Conn., pastor of Evangelical and Reformed.

MARTIN, CARL R., Faith, to 329 E. Main St., Lincolnton, N. C., pastor of Emanuel.

MIKO, ERNEST, Hellertown, to 5000 Devonshire Road, Harrisburg, Pa., pastor of Colonial Park.

REED, CRAIG A., Delaware, Ohio, to 421 W. Eighth St., Jasper, Ind., pastor of Trinity.

REST, HEINRICH F. J., New Orleans, La., to 38166 James Drive, Mount Clemens, Mich., pastor of Zion.

SCHIEMANN, RICHARD, Elmhurst, Ill., to 1023 Noelton Lane, Nashville 4, Tenn., postgraduate study, Vanderbilt University.

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THOMAS, JOHN P. (Ch), Lackland AFB, Tex., to McConnell AFB (SAC), Wichita, Kan.

TUENGE, THEODOR A. (G), Mount Clemens, to 1840 Mershon Drive, Ann Arbor, Mich., serving Ann Arbor-Wastenaw County Council of Churches.

VASSADY, BELA (D), Lancaster, to 435 Manor View Drive, Millersville, Pa., (change of residence).

WENTZ, RICHARD E. (D), to Box 419, Mercersburg, Pa., professor at Mercersburg Academy.

WOLFGANG, RAYMOND S., 28 Harp Road, Levittown, Pa., serving St. Stephen's on privilege of call.

WITTHAUS, NORMAN A., Edwardsville, to Valmeyer, Ill., pastor of St. John's.

Code: M—Missionaries abroad or under appointment; D—Ministers in denominational work; Ch—Chaplains in the armed forces; G—In Christian service, but outside the Evangelical and Reformed Church.

CC Calls

BARNES, ERNEST W., Torringford, Torrington, Conn., to United, Mont Vernon, New Hampshire.

BILLUPS, CHARLES B., to Federated, Medical Lake, Wash.

EDDLESTON, JAMES H., Grant, to First, Portland, Mich.

ESTES, JAMES F., Priest River, Idaho, to Hillyard, Spokane, Wash.

FOSTER, JOHN J., Melrose Highlands, Melrose, Mass., to First, San Jose, Calif.

GREGORY, JOSEPH G., South Main Street and Bethany Chapel Community, Manchester, N. H., to associate, North, Detroit, Michigan.

HAINSWORTH, WILLIAM O., from retirement, to Community, Pinckney, Mich.

HANSEN, JAMES R., to minister of education, East Longmeadow, Mass.

HELMING, CALVIN F., United, Milford, N. J., to chaplain and dean of students, Lakeland College, Sheboygan, Wis.

HENDERLITE, EDWARD L., associate, First, Avon Lake, Ohio, to minister of education, First, Albuquerque, N. M.

HOLLAND, R. THEODORE, to Central Department of Church World Service, National Council of Churches. Mr. Holland will guide the United Clothing Appeal through CROP and the state councils of churches, with office in Elkhart, Ind.

HULL, WILLIAM W., associate, First, Phoenix, Ariz., to Plymouth, Tacoma, Wash.

KIDD, JAMES L., First, Pelham, N. H., to Wellington Avenue, Chicago, Ill., November 1.

MAYER, OTTO, associate, Sauganash Community, Chicago, to pastoral assistant, First, Elgin, Ill.

MEYER, WILLIAM W., First, Grand Junction, Colo., to Wright Community, Boise, Idaho.

OLSON, EDWIN A., to Riverside, Lawrence, Massachusetts.

PERRY, WILLIAM B., Goffstown, N. H., to Original, Wrentham, Mass.

REYNOLDS, ALBERT B., to Church of Christ, Brookline, N. H.

RYMPH, T. MERTON, Pilgrim, Wichita, Kan., to Brookside, Manchester, N. H.

SARGENT, ROBERT H., First and Second, Searsport, Me., to Sanbornton and Tilton-Northfield, N. H.

WALKER, STEPHEN F., chaplain, National Parks Service, Calif., to Longmeadow, Auburn, and Chester, N. H.

WILHELM, CARL H., interim assistant, First, Oak Park, Ill., to interim, Jefferson Park, Chicago, Ill.

CC Resignations

COLE, GEORGE D., associate, New Canaan, Connecticut.

DELABARRE, ARTHUR C., Second, Walla Walla, Wash., to retire.

FENNER, MELVIN R., Federated, Toppenish, Washington.

LAIR, J. EDWARD, Jefferson Park, Chicago, Illinois.

CC Ordinations, Anniversaries, Installations, Recognitions and Ground Breaking

ALLEN, CHARLES M., ordination, First, Watertown, S. D., July 6.

ARMOUR, S. D., Community, 75th anniversary, July 9.

BLUNDEN, LARRY H., ordination, Lafayette, Ohio, June 18.

CARTER, ROBERT E., installation, First, Princeton, Mass., June 25.

CHAPMAN, RALPH H., installation, First, Bellevue, Ohio, May 7.

DAVIS, CLIFTON G., ordination, First, Melrose, Mass., June 25.

FORSYTHE, ALLEN L. AND CAROL MATHISEN, recognition, Parkwood, Lakewood, Ohio, July 30. Mr. and Mrs. Forsythe will teach at the American School for Boys in Talas, Turkey, under the auspices of the United Church Board for World Ministries.

GLEN ELLYN, Ill., Faith, ground breaking for first unit, July 30.

JOHNSON, ROLLIN E. JR., ordination, First, Templeton, and Memorial, Baldwinville, Mass., June 18.

REE HEIGHTS, S. D., Cedar, 50th anniversary, June 18.

RICHTER, DONALD E., ordination and installation as pastor and teacher, United, Chelsea, Vt., June 25.

SCENIC, S. D., First, 50th anniversary, June 18.

VORE, DUANE N., recognition as minister and superintendent, Michigan Congregational Christian Conference, September 17.

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E and R Ordinations

BARTHOLOMEW, WILBUR H., Salem, Catasauqua, Pa., July 26.

FATCHETT, DONALD O., Northmont Community, La Mesa, Calif., August 6.

KALLENBACH, ALLEN, Salem, Darmstadt, Ind., June 25.

WAIDMANN, ARTHUR L., Zion, Fireside, Ohio, June 25.

E and R Installations

BUDACH, DUANE D., Silver Creek-Beechwood-Boltonville Charge, South Wisconsin Synod, August 6.

FATCHETT, DONALD O., Northmont Community, La Mesa, Calif., August 6.

GERHART, MERVIN S., assistant pastor, St. Paul's, Milltown, N. J., August 6.

GUMM, DAVID C., Community, St. Germain, Wis., August 6.

HAEFELE, THEODORE M., Advent, Jamestown, Mo., August 6.

JAIME, ANGEL L., Christ, Philadelphia, Pa., July 28.

PAULI, ROBERT E., Bethany, Butler, Pa., August 13.

SANDROCK, ALFRED G., St. Paul's, Schaefferstown, Pa., August 13.

SAXTON, JOHN E., Norfolk-Winside Charge, Neb., Midwest Synod, August 6.

SCHORTINGHUIS, JOHN F., St. Peter's, Wellsburg, Iowa, August 13.

SOVA, LA VERNE A., Friedens, Caseyville, Ill., August 13.

WESTERMEYER, JOHN E., Price Hill, Cincinnati, Ohio, August 6.

Received into E and R Membership

ADAMS, ROBERT L., Liverpool, N. Y., by West New York Synod from the Congregational Christian churches, May 17.

JAIME, ANGEL L., Philadelphia, Pa., by Philadelphia Synod from the Congregational Christian churches, May 29.

Newly Vacant E and R Pulpits

Michigan-Indiana Synod—St. James', Saline Twp., Mich.; St. Paul's, Warren, Mich., (assistant minister).

Midwest Synod—St. Paul's, Plattsmouth, Neb.; Sunnymead, Davenport, Iowa; Zion, Hubbard, Iowa.

Pittsburgh Synod—Trinity, Rockwood, Pa.

South Illinois Synod—St. Paul's, Bible Grove, Ill.; Saron, Dundas, Ill.

Southwest Ohio Synod—Zion, Norwood, Cincinnati, Ohio.

Texas Synod—Bethany, New Orleans, La.; First, New Orleans, La.

Erased from E and R Roll

DE KALLOS, ARPAD, Conneaut, Ohio, by Magyar Synod, July 2.

NEUHAUS, ARNO H., Zwingle, Iowa, by Midwest Synod, August 14.

E and R Congregation Dissolved

ZION, Judson, N. D., by Northern Synod, May 25.

CHRONICLE

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Arrivals from the Field

During August:

In Boston, Mass.: The Rev. and Mrs. Merrill N. Isely of Gaziantep, Turkey, for preretirement furlough, after completing forty-one years of service in the Near East Mission.

The Rev. and Mrs. Melvin A. Wittler of Istanbul, Turkey, Near East Mission, for furlough with their son, Nathan Scott.

In Chicago, Ill.: Charles A. Farrand of the Near East Mission, after completing two academic years at the American School for Boys in Talas, Turkey.

In Fall River, Mass.: Esther M. Reimold of Peki Blengo, Ghana, West Africa, for furlough.

In Los Angeles, Calif.: Evelyn E. Brown of Sendai, Japan, after completing a three-year term as music teacher at North Japan College.

Dick V. Fagan of Southern Christian College, Midsayap, the Philippines, for furlough. Mrs. Fagan and their two children arrived in June.

In Miami, Fla.: The Rev. and Mrs. William F. Baur of Progreso, Honduras, Central America, for furlough with their three children.

In New York, N. Y.: Mr. and Mrs. Ralph W. Bickham of Accra, Ghana, West Africa, for furlough with their four sons.

Dr. and Mrs. Richard W. Biek of Worawora, Ghana, West Africa, for furlough with their two children.

The Rev. and Mrs. Harold W. Fryday of Cabadbaran, the Philippines, for furlough with their two sons.

The Rev. and Mrs. David M. Lennington of Yendi, Ghana, West Africa, for furlough with their son, Stephen.

Dr. and Mrs. Kirk R. Stetson of Mount Silinda, Southern Rhodesia, for furlough with their three children.

Dr. and Mrs. Edward W. Wilder, formerly of the Madura Mission but since 1947 of the Christian Medical Association of India, Nagpur, for preretirement furlough, after completing forty years of service in India.

In San Antonio, Tex.: The Rev. and Mrs. Edgar A. Krueger of Concepción del Norte, Honduras, Central America, for furlough with their two children.

Departures for the Field

During August:

From Boston, Mass.: Mr. and Mrs. Les-

er K. Weiner, formerly associate missionaries, returning to the Rhodesia Mission with their baby daughter as career appointees for educational work.

From Los Angeles, Calif.: Mr. and Mrs. David D. Larson of Kobe College, Nishinomiya, Japan, returning from furlough with their three children. During furlough Mr. Larson earned his doctorate in sacred music (S.M.D.) at the School of Sacred Music, Union Theological Seminary, New York.

From Miami, Fla.: The Rev. and Mrs. Kenneth D. Sell of the Normal School in San Pedro Sula, Honduras, Central America, returning from furlough with their two children.

From New York, N. Y.: Theresa R. Buck, R.N., of Chikore, Southern Rhodesia, returning from furlough.

Mrs. Faith Boardman Drobish, Oroville, Calif., joining the staff of the American Collegiate Institute, Izmir, Turkey. Mrs. Drobish will serve as the Women's Fellowship exchange representative on the staff for a two-year period.

Mr. and Mrs. Allan Lee Forsythe, Lakewood, Ohio, for a five-year term on the staff of the American School for Boys, Talas, Turkey.

Ruth E. Jones of New Britain, Conn., for a three-year term at Pierce College, Elleniko, Athens, Greece.

Mr. and Mrs. Richard E. Maynard of Tarsus College, Tarsus, Turkey, Near East Mission, returning from furlough. Mr. Maynard received his Ph.D. degree from the University of Chicago, Chicago, Ill., in June.

Dr. and Mrs. Edward N. Moser of Ghana, West Africa, with their four children. After a three-year residency in surgery at the Williamsport, Pa., Hospital, Dr. Moser and family return to Worawora Hospital.

Mrs. Frances Orr Severinghaus of New York City, as a teacher of physics at the American Academy for Girls, Uskudar, Istanbul, Turkey, for 1961-62.

Mr. and Mrs. Donald E. Webster of Claremont, Calif., for a five-year term on the staff of the American Academy for Girls, Uskudar, Istanbul, Turkey.

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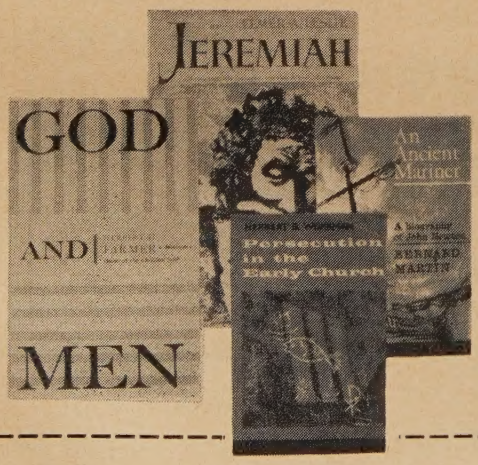

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